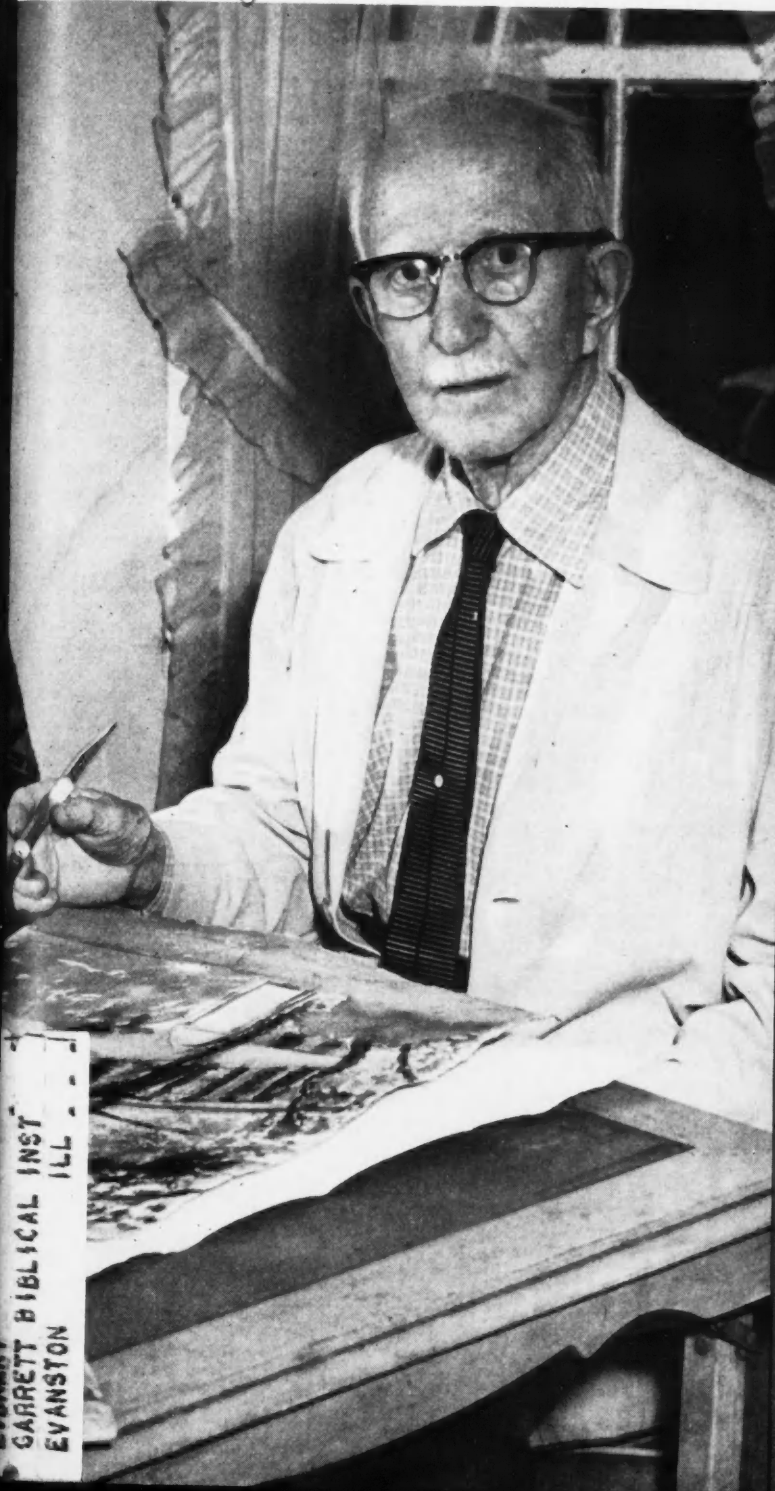


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SPECIAL REPORT

- The Church and the Juvenile
Delinquent 12

WORLD PARISH

- These Times 2
News and Trends 21

PRACTICAL PARISH

- The Worthless Quarterly Confer-
ence.....Harold R. Hodgson 11

METHODISM

- The Jurisdictional Plan
Nolan B. Harmon 4

PASTOR & PARSONAGE

- The Minister's Own Mental Health
Carl W. Christensen 7
A Retired Minister's Resolutions
Robert Leonard Tucker 8

RELIGION IN THE USA

- Methodism's Last Heresy Trial
F. Thomas Trotter 9
Amos Would Say Lynn W. Turner 14

PASTOR'S STUDY

- Further Points of Conversation
John Lawson 6
Another Look at the Cross
Joe Haslitu 15
Books of Interest to Pastors.... 16

DEPARTMENTS

- Comment 3
Improving Your Church 18
Open Forum 19

PLEASURES OF RETIREMENT
(See page 8)



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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

Church news from China is seeping through the Iron Curtain. Not only is there the expected news of midnight masses and Communion services on Christmas Eve, as well as Nativity plays and Christmas tree celebrations, but some news of church building. Unquestionably, congregations have survived despite persecution. Such news, and other matters, has led to a definite shift in official American attitudes toward China. It would not be surprising if Red China were voted into the United Nations (over United States objections, of course) with Formosa relegated to membership in the General Assembly, rather than in the Security Council, where she holds a seat at present. . . .

British Methodist losses (about 3,000 members a year) may result in some significant gains as small downtown and country chapels are closed and new ones opened in the mushrooming housing areas around the large cities. The house-church, which is the Wesleyan class-meeting in modern dress, is becoming more popular. Experiments are being made in replacing the familiar Sunday school with the family church and other methods of integrating church and school. Contrary to tradition, the morning service may become the main service of the day. Tithing, or at least systematic giving, may grow in popularity. Best of all, British ministers, always good preachers, may become skillful and helpful pastors. . . .

The "Communist Confessional" now urged by Polityka, organ of the Central Committee of the Polish Communist party, is more proof that men cannot live without the methods as well as the motives of religion. The Warsaw weekly suggests that Communist leaders set up a "kind of confessional" which would be run by Communist psychiatrists in public libraries, Communist cultural centers and other public places. The published rea-

son: nonbelievers often go to church "for the sole purpose of discussing their personal problems in the confessional." Whether in Methodist prayer groups, meetings of Alcoholics Anonymous or Roman Catholic confessionals, sharing one's problems is a need of the times. . . .

The Church in Silence had another telling witness in the death of Cardinal Stepinac, after a long martyrdom. But Church-State tensions have worsened in Yugoslavia (Poland, too), especially in the area where the ascetic churchman lived eight years a prisoner in his native village. At Osijek, in the predominantly Roman Catholic region of Croatia, six priests and two seminarians were recently sentenced to prison terms for "anti-state offenses." And there were Communist threats of new restrictions on Catholic activity. This, by the Tito government, which has come out for "friendly Church-State co-operation." Lasting improvement of relationships is not expected. . . .

Jazz in worship appeared on television recently and raised some questions of faith and culture. John Wesley's Order for Morning Worship was presented in the chapel of the Perkins School of Theology, after a touching description of how Ed Summerlin happened to turn to religion his talent as a composer of jazz. Comments from some indicated that the strange tones and rhythms were satisfying as an accompaniment to monotone reading—they helped create a mood—but the jazzed-up arrangements of familiar hymns were hardly in keeping with the ideas or words of the poems. In this part of the service the jazz idiom hardly succeeded in making religion relevant. . . .

"Madam Vice President" will be heard in top government circles, if some people have their way, even though Clare Booth Luce (a Roman Catholic, and not a bad candidate herself) says that no woman is qualified because she would not be prepared to take over the presidency if necessary. Writing in *McCalls* for February, Mrs. Luce contends that the presidency requires considerable practical experience in politics, a complete understanding of military matters, economic and financial know-how, and a proved knowledge of international affairs. But some women are as well qualified in such matters as some men, even some current candidates. Not at present, but someday. . . .

the cover

The Rev. John Henry Bell, oldest member of the New York East Conference at 91, paints as a hobby. For resolutions of a younger Methodist superannuate see page 8. Photograph by Clarence F. Korker.

COMMENT

Time to Wake Up and Read

SINCE National Library Week was launched in 1958 with the slogan "wake up and read," ministers have joined other community leaders in urging its annual observance. And despite the fact that the "bedside library" hints that there are books to go to sleep on, we like better the slogan about rousing one's self by reading.

The purposes of Library Week are worthy enough, and they are almost self-evident to the literate—which ought to include most Methodists. Good reading results in mental alertness and wisdom and understanding and useful knowledge. It also means broadened horizons and new insights. The statement of the national chairman of the observance has suggested further that its purpose is to encourage the development of the inner resources of mind and character that will contribute to the healthy growth of the free individual and the free society.

The whole celebration of books is in keeping with the minister's interest in making better Christians because they are Bible-reading Christians. The publishers of books are helping to do this. The Scriptures have come closer to the popular reader through the publication of the Concordance Reference edition of the *Revised Standard Version* of the Bible. And as this issue of *CHRISTIAN ADVOCATE* goes to the press, someone will be buying the one-millionth copy of *The Interpreter's Bible*, published over a period of six years, beginning with Volume 7 in 1951. This work has been hailed as the most comprehensive commentary of our time. We predict that *The Interpreter's Bible Dictionary*, when ready, will meet a similar need. If we are to have a better theology and a greater church, we must have more biblically literate churchmen.

As the national magazines with their multi-millions of readers co-operate in promoting National Library Week, April 3-9, they will be helping clergymen promote, maintain, and enrich community and church libraries as means of Christian education. It is the same interest that led Protestant pioneers of other days to found institutions of higher learning. All persons who would worship God should learn to read and understand the Bible for themselves.

As the pastor thinks of encouraging reading among his parishioners, he might well think of his own need for reading. Historically, he is a member of a learned profession. Although his people are much better educated than they once were, he is still an intellectual leader.

Filling his mind with the knowledge that is in books is one of the continuing and admittedly essential tasks of his calling. In more pedestrian terms, it is one of the essential tools of his particular trade. And most ministers recognize this, as questionnaire surveys indicate.

For example, results of Murray Leiffer's study of the district superintendency (see excerpts from a chapter in *CHRISTIAN ADVOCATE*, Feb. 4, p. 9) showed that pushing his ministers toward spiritual and intellectual development was consistently given as one of the superintendent's more important tasks. (It was a little surprising, however, to note laymen and pastors putting this responsibility higher in the

list than did bishops and superintendents. Could it be that the vision grows dimmer with age and administrative responsibility?)

It is easy to put aside serious reading in favor of other pressing duties. But reading is not always a duty—sometimes it is a life-saver, literally. In these days when, for a variety of reasons, ministers are "cracking up" vocationally, even domestically, reading can help keep values straight.

Obviously the pastor cannot learn everything, and he has more to do than spend all his time closeted in study. But neither can he get the knowledge he needs nor the refreshment he requires without cultivating the personalities to be found in books.

It was encouraging to talk recently with a pastor who takes his books seriously. This happens often enough to promise much for a deeper resurgence of wisdom, possibly a theological awakening, among Methodists.

This pastor displayed a newly completed set of bookshelves, and he had made them himself. It was a treat to thumb through some of his volumes, to have him show marked passages he had made his own, to hear him tell how he was using various books in Christian education in his parish, to have him explore preaching sources he had discovered in the books. This young minister's library is a work-room, far more than a collection of books.

It is so easy for our educational effort to grow thin, as the years out of seminary, or out of the Conference courses of study, pass by. It takes discipline to save time for tending the fires of the mind—the same discipline, let us say, that it takes to abstain from smoking or alcoholic beverages.

To read is indispensable for the person who would seek out the truth and form his own convictions, says President Eisenhower's statement regarding Library Week. We agree with this heartily. It is not that we would worship knowledge, but only that we would pledge the mind in stewardship to God, along with our emotions, our loyalties, and all our resources.

THE EDITORS

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Bishop Nolan B. Harmon administers the Charlotte Area. He was formerly the Book Editor of *The Methodist Church*.

THE REPORT from The Commission to Study and Recommend Action Concerning the Jurisdictional System of The Methodist Church is ready. It is a careful and well-wrought document. The Commission, created by the last General Conference, has ably carried out its mandate to make a thorough study of the Jurisdictional system. Studies have been made, hearings have been conducted in all six Jurisdictions, and its findings and recommendations are ready for the 1960 General Conference.

After all its work the Commission comes out exactly where it had to come out: where the framers of the Plan of Union of The Methodist Church 25 years ago could have said it would come out. Methodists will keep the Jurisdictional system and will keep the Central Jurisdiction (the separate Negro Annual Conferences) until a better way presents itself.

In addition to these two basic findings, which as the Commission clearly indicates were inevitable, one new fundamental procedure is recommended: that the Jurisdictional Conferences be held every four years before or during—and instead of after—the meeting of the General Conference.

There are certain relevant facts bearing upon this entire situation which the Commission wishes to point out, and because these facts have not been well understood it will be necessary to outline them briefly.

Three branches of The Methodist Church united in 1939 and 1940 under a Plan of Union which is the Constitution of The Methodist Church. This Plan divided the church in the United States into five geographical Jurisdictions and one racial Jurisdiction (Central), composed of the 19 Annual Conferences which were at that time Conferences of the Methodist Episcopal Church.

The Jurisdictional plan was a southern plan. Representatives of the Methodist Episcopal Church, South, had insisted

An appraisal of the Report of the Commission of 70 on the Church's structure: The Jurisdictional Plan

By NOLAN B. HARMON

for 75 years before Union (and the southern Conferences are insisting still) that there could be no union on any other than a Jurisdictional plan. The fact that the plan set apart the Negro Conferences in one Jurisdictional block has been the storm-center of jurisdictionalism ever since.

It was because of the tremendous feeling over the matter of race, and the antipathy to any idea of segregation, that the General Conference in 1956 ordered that a careful and complete study be made.

THE COMMISSION'S report spends considerable time setting forth opposing views of jurisdictionalism as such. "These might be characterized respectively as the philosophy of centralization and the philosophy of decentralization or regional autonomy."

So the Commission aptly defines the underlying conflict. This, of course, is entirely apart from the matter of race, though unfortunately, as some of us see it, opponents of the Jurisdictional plan were quick to use the fact of one racially separated Jurisdiction as a weapon with which to attack the whole Jurisdictional system.

As I explained four years ago in these pages (*Christian Advocate*, April 5, 1956): "Actually racism had nothing to do with the development of the Jurisdictional plan. The fact is that the whole drive for that plan was motivated in the Southern mind by two factors: (1) a desire for a more flexible administration, a better chance for local and regional self-determination in a united church than a huge monolithic General Conference could ever give; and (2) a purpose that the minority—which the Southern Conferences knew they would be—actually be safeguarded against any sudden majority vote of a General Conference [as happened in 1844]."

"To protect the minority and to give each region a chance to elect its own bishops and representatives on the general boards of the church, the Jurisdictional plan was finally established."

There is one underlying structural fact

about the Jurisdictions which even the Commission itself has not made perfectly clear. The Jurisdictions are composed of Annual Conferences which are linked together as Annual Conferences. We say Annual Conferences and not Districts, or churches, or congregations, or people, though all these may be comprised within a Jurisdiction.

Neither the Districts nor the congregations nor the churches nor the preachers ever function jurisdictionally except as their Annual Conference meets and deals with other Annual Conferences once every four years and only at a Jurisdictional Conference. Jurisdictions are not composed of Annual Conferences as much as they are Annual Conferences.

And it must never be forgotten that the Annual Conference in Methodism is a solid, irreducible entity, "the basic body of the church." Since 1940 it has had reserved to it all the rights which are not granted by the constitution to the General Conference itself and that is a tremendous reservation.

If we can imagine the Annual Conferences as box cars standing on a track, the Jurisdiction would simply be the coupling up of these separate box cars. If you were to dissolve a Jurisdiction, you would simply uncouple the cars. Each still would stand upon the track just as solidly, just as individually, as ever.

It is this fact that those who have called for the abolition of the Central Jurisdiction, that is, of the Negro Annual Conferences hooked together, have not quite faced. The Central Jurisdiction consists of 17 all-Negro Annual Conferences composed of Negro ministers and laymen in separate Conferences, Districts, and local congregations. Doing away with the Central Jurisdiction because it represents a pattern of segregation would simply mean uncoupling these Conferences from each other, or perhaps, hooking them on to other "trains," which, in this instance, would mean other Jurisdictions.

There would be no integration of Negro membership anywhere by this uncoupling action, nor will there be until there are bi-racial Conferences and bi-

racial local churches everywhere. It is this fact which the Commission came up against and which, as we have said, has not been clearly understood throughout The Methodist Church.

THE COMMISSION faced, as did the proposers of the Plan of Union 25 years ago, the idea of putting the Annual Conferences of the Central Jurisdiction into the geographic Jurisdictions within which they happen to lie. But the Commission concludes: "The abolition at this time of the Central Jurisdiction would impose hardships on its constituent Annual Conferences. If the Jurisdiction were abolished, these Annual Conferences would immediately be forced to one of two alternatives: (1) Remain separate and not a part of any Jurisdiction; (2) join any Jurisdiction which has extended or may extend an invitation."

The Commission goes on to show how under the first alternative the Conferences would shrink to provisional Annual Conferences with no delegates to General or Jurisdictional Conferences. The Commission adds, "The second alternative already exists, as Amendment IX gives the machinery for an Annual Conference to transfer to another Jurisdiction. Your Commission now feels that transfers should remain optional with the Annual Conferences rather than be forced by abolition of their Jurisdiction." It continues significantly: "In fact, there is little evidence of a desire to use the provision in Amendment IX."

The reasons for this lack of desire are brought out by the Commission. It is not good to nibble away at the churches of the Central Jurisdiction, putting these in other Conferences geographically surrounding them, and weakening the Conferences they leave. And being a minority, the Negro congregations and pastors brought over into white Conferences would lack range and power there. "Negro ministers become the victims of a restricted itineracy, when only a few Negro churches are in a Conference," the Commission believes.

The happier side of all this is: Although the Central Jurisdiction comprises only one twenty-seventh of the whole Methodist Church in membership, it is given one sixth of the total representation in all general church offices, the same as that of the five larger geographic Jurisdictions.

This allows an integration of Negro membership at every level, which would not be possible if the Central Jurisdiction's Conference were to be scattered throughout the other Jurisdictions. It would be the same as it was in the Methodist Episcopal Church when there was no Jurisdictional system at all, and the Negro Annual Conferences were simply a small minority in a vast ecclesiasticism.

Since the South is responsible for the

Jurisdictional system and can therefore be praised or blamed for it, let it be remembered that no Southern voices have ever objected to the Central Jurisdiction's equal representation with all other Jurisdictions, share and share alike, in even the most intimate committees of the church.

From equal membership in the Boards of Missions, Education, and Publication to the commissions and committees the people of the Central Jurisdiction are, and should be, represented in one sixth power just as any other Jurisdiction. This is an integrating force that those who heap scorn on the Central Jurisdiction as segregated fail to mention.

The Charlotte Area of the Southeastern Jurisdiction has 70 thousand more Methodists in its two Conferences than there are in the entire Central Jurisdiction. "I wish we got one sixth of the representation in the church," one Carolinian said, "we are lucky when we can get an occasional man elected doorkeeper in the house of the Lord."

IT WOULD SEEM the part of wisdom and brotherliness to follow the Commission's suggestions and to adopt plans and procedures that can deepen the spirit of brotherhood. Our separate Negro Annual Conferences should be strengthened rather than belittled. They have had a long, difficult, and honorable history.

It would seem wise, therefore, to assist them in every way possible and to avoid joining those pressure groups from without which care not one whit for The Methodist Church. Whatever their intent they have served largely to belittle our Negro membership.

In the minds of some of us a great disservice was done Methodism when the Central Jurisdiction became placarded as a segregated jurisdiction. No one calls the Rio-Grande Conference segregated because these Spanish-speaking brethren choose to stick together; nor do they call the Pacific-Japanese Provisional Annual Conference segregated because these persons of Oriental birth enjoy having their own Conference. The Baptists do not seem to be under fire because they have a vast 4,000 Abyssinian Baptist Church, solidly Negro, in New York. Why should it be otherwise with our Negro Conferences unless and until they and those about them wish it otherwise?

The fact is that the Central Jurisdiction which began with 310,355 members in 1940 increased to only 364,689 in 1958, under the openly expressed antipathy of a vast section of the church world. "They are a symbol of segregation," is the usual terse rejoinder. But a symbol is not the thing it symbolizes, nor does one cure a fever by breaking the thermometer. Certainly there are separate Negro Annual Conferences, and the Commission's report indicates why they must, for the

present, stay together. Why not help keep these Conferences going as best we can within the fold of Methodism?

The one change which the Commission recommends concerns the date of the Jurisdictional Conferences. It is deemed desirable by a vast portion of the church, and by the Commission, to arrange for the Jurisdictional Conferences to be held in advance of General Conference or, perhaps, during its sessions.

This will give an opportunity for each Jurisdiction to elect its bishops before the General Conference itself adjourns. It will provide an opportunity for consecrating the new bishops of the church together. Likewise, the bishops' assignments can be made all at one time, by a plan which will be controlled strictly by the respective Jurisdictions.

If the Jurisdictional Conferences meet at the time of the General Conference (the General Conference separating into Jurisdictions for this purpose), this will necessitate enlarging the General Conference somewhat.

This proposal has been worked out very carefully by the Commission. It recommends that a General Conference of between 900 and 1,400 persons be elected as a proportionate base for all the Conferences, in order to get larger Jurisdictional components into every General Conference. If a Jurisdiction chooses to hold its Jurisdictional Conference within its own territory in advance of the General Conference, it may be permitted to do so.

To have elections of board members, as well as bishops, completed by the time the General Conference adjourns every four years would give the boards and agencies of the church an earlier start at every session, avoiding the long-time lag which now ensues between the General Conference in May and the final organization of boards in the late fall.

The coming General Conference will take action upon the report and either adopt it and send it down to the Conferences for their final action; or reject it outright. It can of course be amended from the floor by a simple majority vote before it faces its final two-thirds majority test, but in my judgment a vote to amend will be a vote to kill. For any amendment of any import at all will be unacceptable to a vast number of Methodist people whose representatives on the Commission came at long last to this necessary and well-wrought agreement.

And if the report fails of adoption either by the General Conference or in the Annual Conferences, all may well be deeply concerned. For all the unrest that stirred the church to create this Commission will surge again and no relief will be in sight. The North will remain frozen in the jurisdictional coils; the South will be blamed for exacting a "racially motivated" price. The report by all means should be adopted.

Further Points

Between The Church of England and The Methodist Church

By John Lawson

Representatives of the Church of England and the British Methodist Church have been in conversation regarding the unification of their ministries. In the CHRISTIAN ADVOCATE for January 21, Professor Franz Hildebrandt of Drew Theological Seminary, a Christian scholar of German Lutheran background and a member of the British Methodist Conference, commented on the 30 points in the present conversation. Because it is fitting that American Methodists should hear the other side, we publish this rejoinder by another English Methodist minister, who is teaching church history at Candler School of Theology, Emory University, Georgia.

1 & 26 The present conversations have covered all points, and they reveal that the Church of England and British Methodism are not divided by any significant point of doctrine. Their worship diverges at many points, and the two churches are nearer together in Communion services than anywhere else. They are artificially held apart by obstinate historical inhibitions concerning church order. This is why conversations tend to focus on the "historic episcopate." Here is the thing which separates.

2 & 11 It is an unreal distinction to discuss whether the ministry is contingent upon the Word, or the Word upon the office. It is an essential part of the Gospel that all Christians are to be one. They are to show this not only by the profession, but also by their lives and actions. The Church is to be one in outward form before the world as well as one in spirit. This involves a unified ministry. Thus "one faith" in the end logically involves "one bishop."

3 The present conversations are not concerned with an administrative union, or a single form of government binding upon us all, but with the establishment of a ministry and sacraments which all can accept. Within this order there could be variety of "practical" organization. This was Wesley's original, authentic, and wise ideal of a distinct reforming Methodist "society" within the body of the Church.

4, 5, & 13 No precise form of ministry was early adopted by the ancient and undivided Church as one of the leading marks of the unity and authority of the Church. We cannot alter history.

Those who would have continuity with the historic Church must have this ministry. Our authoritative guide is neither Wittenberg nor Rome, but that one ancient Church which is the mother of us all.

6 Intelligent Anglicans agree that there is only one sort of grace. But the God of grace chooses to work in different ways through different channels. The difference between different parts of the Church's ministry is one of order.

7 There would be no need to change our present polity were we alone on a desert island, but we are not alone. The Methodist Church is only a small section of the whole, and we have to consider the character of historic tradition if we would have fellowship with the churches of historic tradition.

8 Even the most rigid high churchmen do not claim that only their polity gives a personal link with our Lord. They only claim that their polity expresses the organic unity of the Church.

9 & 10 God can use all forms of ministry for the salvation of souls, but while the Church is divided, denying thereby its own nature, no form of ministry, however venerable, is altogether without defect. We Methodist ministers are already truly sent by God, but in a reconciled Church we would be sent into a wider ministry.

12 We are not having conversations with the Church of Rome, but with the Church of England.

14 The Church of England has already substantially reformed herself. If she had been as awakened in the 18th century as she is now, Methodism would never have separated. The door is now open for us honorably to return.

15 & 16 Some of the fault for our scandalous breach of Communion does lie with the Church of England, but it is self-righteous hypocrisy to say that none of the fault is ours. The true but lamentable confession of point 16 indicates the reverse.

17 The Church of England does very guardedly allow a measure of intercommunion at responsible meetings designed to promote church unity. It would be very helpful if she were to be more generous, but at the same time it has to be admitted that Communion together can never mean all it ought to mean until

it is the mark of real church unity. There is an element of solemn farce in joint Communion in a divided church. Hence it is that Anglicans feel that intercommunion without steps to full union is rather like wearing a wedding ring without being married.

18 Wesley and the wisest of his fathers did not find the polity of the Church of England a burden. It broke their hearts that Methodism was slipping away.

19 The Church of England does now in fact have the rule of episcopal ordination, and with it freedom of interpretation as to the exact meaning of episcopacy. Only so can she wisely comprehend into one fellowship essential Catholics and essential Protestants. What is now needed is an extension of this same principle to comprehend Methodism.

20 The virtue of participation in each other's inheritance lies not in the mere outward act of the laying on of the bishop's hands, but in the casting down of barriers symbolized by this.

21, 22, & 23 These conversations are certainly not the despairing suicide of British Methodism. By and large they are the more awakened and adventurous Methodists who want them to succeed. Those who would turn back are (with honorable exceptions) chiefly the conventional, whose minds are too much fixed on the past and its unhappy quarrels, and whose affections are too much engaged in the comfortable ecclesiastical machine.

24 & 27 There is a very grave danger that if British Methodism does not move towards life within a united national Church she will decline into a private and respectable suburban body. If we are to continue our mission in the nation at large we must have unity.

25 The international fellowship of the Church is important and gracious, as a Methodist visitor to America well knows. Yet the priority task, and the acid test of the unity movement, is the highly practical concern of establishing fellowship with separated Christians who worship two blocks down the street.

28 & 30 Methodists do need to be treated as equal brothers by Anglicans, but this does not mean that we all have the same gifts to contribute to the new unity. We have much to contribute in understanding of the Gospel, but in the matter of continuity of the Church the Anglican tradition has much to contribute to us.

29 "The true common ground between the two churches is the Book of Common Prayer," Franz Hildebrandt says. Used, loved, and praised by the first Methodists, it is the vital breath of the Church of England. Her genius lies therein far more than in complicated debates about church orders.

New concepts of mental health are influencing the selection of candidates for the ministry.

The Minister's Own Mental Health

By CARL W. CHRISTENSEN

IS THAT guy crazy" a friend asked, as we listened to a sermon on the car radio.

"Maybe," I said, "but, like many things, it's relative. One man's psychosis may be another man's faith."

Now this poses a problem, in fact, several.

I know a young man who sought to enroll in a theological seminary. He was a good student in high school and better than average in college.

He had a conversion experience while in his room alone. He felt a presence with him, and he heard a voice saying, "You have been chosen. Go forth and preach the Gospel." He said that he felt a sense of awe—even of fear. Then he experienced a feeling of relief, "as though some pressure had been lifted."

Did he have a religious experience, and should he be welcomed into the seminary as one who has been called? Or, should he be advised to consult a psychiatrist because this acute hallucinatory episode might be evidence of a schizophrenic process?

The answer is relative—a question of viewpoint, of interpretation, of opinion. But the important factor is not whether he had a religious experience or an acute psychotic episode, for it was both. What matters is the effect it had upon him. Why did he have the experience in the first place? How will it affect his work as a minister? If he is mentally ill, should he be allowed to enter into study for the ministry?

These are pressing problems to the individual, to the seminary, and to the Church. These are problems, which not so long ago would not have been considered. The fact that such questions are being asked indicates an important trend in religion.

There is an obvious upsurge of interest in mind and illness of the mind. And the preoccupation with psychology, psychoanalysis, and the like is reflected in religion as well. Prospective missionaries

and seminary students, for example, are being given psychological tests.

An increasing number of ministers are in treatment and are doing psychotherapy. Psychology has an important part in the seminary course of study. A considerable number of organizations and publications are devoted to mental health and religion. More and more, ministers, churches, denominations are submitting themselves to the discomfiture of introspection and to the objective evaluation of others.

Results are often confusing, sometimes discouraging, occasionally frightening, but they may be revealing, clarifying, even gratifying.

CONSIDER the minister whose task demands of him many of the same personal characteristics required of psychiatrists. Both are devoted to relieving human suffering. Both must sense individual needs and have a capacity for understanding others. Both believe in the integrity and dignity of man. Both must have ability to be objective in human relationships and the resources to withstand frustration of personal desires. And because more and more ministers must know and understand themselves, they enter into psychoanalysis or other forms of treatment.

Because a minister must be an administrator, teacher, therapist, preacher, philosopher, theologian, and friend, he knows that he must have mental health. But what is a mentally healthy minister like? Here is a definition: Mental health is the ability to have reasonably happy relationships with others and the capacity to be creatively productive within the limits of potential and environment. Most ministers of my acquaintance are mentally healthy.

In addition to the increased concern with the self, as an instrument for doing the job, another trend is notable. Ministers try to help people who come to them for aid, and usually this aid involves some form of psychotherapy. (That is, any means used to influence mind with the intention of relieving mental conflicts of a person.)

Of course, the minister's effectiveness in giving this help can be increased with training. So, the seminaries offer courses in personality development, group dynamics, abnormal psychology. Many students choose seminaries in locations where therapeutic facilities are available.

Many ministers have sat in my office depressed because they felt inadequate, inexperienced, inept in relating to people and responding to their needs. As one man said, "I can preach an effective sermon. I know Greek, church history, philosophy, and can quote theologians all day. But put me in my study facing some of the problems I must meet in my work and I'm lost—don't know what to do."

Many know that their own personal needs interfere with their ability to relate to people effectively. With others it is inadequate preparation. But in these days of academic standing, when the "call" and letters of reference are no longer sufficient to gain admittance to many seminaries and concepts of mental health are influencing the selection of candidates and the courses which are offered and taken, inadequacy is no longer the problem it once was.

Of course it is difficult to determine who will or will not become a "successful" minister. By means of psychological testing and personal interview, we can determine the relatively well-adjusted person, and we can detect the seriously ill. But what about the fellow in the middle? He has certain assets and liabilities, potentialities and limitations. How is he to be evaluated?

Criteria for judgment vary widely. A certain seminary may accept active homosexuals as ministerial candidates. Another rejects them unless they provide evidence of successful treatment. A third screens all freshman students and, after personal interview, advises those with personality problems to seek help. It is a standing joke that to attend a fourth "you have to be crazy to go there." From each of these seminaries have come men who have done their work well. From each have come ministers who have not.

Once the student has been accepted, the seminary has the responsibility of exposing him to the material he will need to fulfill his function as a minister. Recently, there has been a remarkable growth in departments of pastoral counseling. Courses in personality development, group dynamics, psychology are becoming required subjects, on a par with philosophy, theology, and church administration. Within the seminary there must be a synthesis between these two disciplines.

Experience in a mental hospital, outpatient clinic, general hospital, or correctional institution is also valuable. At present such training is generally not required, but it should be as routine for a minister to have clinical training as for a physician to have an internship. Such

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A Retired MINISTER'S Resolutions

By **ROBERT LEONARD TUCKER**

CONSIDER the retired minister! Never is he an ordinary person within the church community where he resides. He can become a blessing to that church or—an unmitigated nuisance. I know, because I face the choice every day.

Decisions involving adjustments to retirement must now be made when youth is gone and friends of the years are not close at hand. So I have had to make some resolutions:

1 My new church home is in the charge of the regularly appointed pastor. I have had my church and my day! He is my pastor, and in the bonds of Christian fellowship I owe him complete loyalty.

Theologically, his thinking may be different from mine. He will probably do his church work in a different way—but this could mean progress. I trust I will find his sermons thought-provoking, stimulating, and moving.

2 I intend to be useful in my new church home. My pastor has a tough job, and I propose to help him not according to my plan, but according to his.

3 Any minister worth his salt, attempting to do a decent job, faces criticism. "Woe unto you when all men speak well of you" is a statement that may be pondered carefully by these artists of smoothness who have lost their gift for prophecy. But my job is not to be a critic. Since my pastor will get his share of criticism, he doesn't need to have me increase the dosage.

4 I am determined not to get jealous over the social recognition given my pastor. Coming to retirement and being no longer a public citizen, I find social life more limited. That is natural and I am prepared for it.

5 In my church home, and outside, too, I will search out and develop new friendships, particularly with those who

are younger. My generation is marching off the stage but needs the contact with youth.

6 I am resolved not to dwell on the "good old days." After all, I am not sure the "good old days" were anything about which to boast unduly.

7 Nevertheless, I intend to make my experience available to others. The passing of the years have revealed to me "man's inhumanity to man," the flouting of human dignity, the sound of many little children crying for bread together with the moaning of those confined through the decades to the misery of refugee camps. There are still some mighty battles to be fought, and I propose to be in on them.

8 My chief job in retirement is being a cheer-leader. Let others go about the streets with solemn and sour faces, grumbling about the harshness of the times, the folly of youth, or the stupidity of our leaders. I will not be blind to what is going on about me, but I will not succumb to the heresy that God is dead. If Paul, being in a bad plight, could sing in prison, I ought cheerfully to praise God in the sanctuary and outside as well.



Robert Leonard Tucker, Westfield, Mass., retired member of the Newark Annual Conference, shown with his wife, daughter, and grandson.

training confronts the student with himself and his needs, and with others and their needs. It helps crystallize and make classroom work meaningful, it illustrates and illuminates the dynamics of person-to-person relationships. It also clarifies the function of other professional people and defines the function of the minister.

If to this is added what contact with mental illness teaches about personal bias and prejudice, unrecognized illusions, ready answers, and pseudo-faith, the experience prepares the student for life. He has the courage to ask the right questions of religion, and the faith to search for the pertinent answers.

CO-OPERATION between psychology, medicine, and religion is increasing. Occasionally a psychiatrist receives an academic appointment to a seminary faculty. Psychologists and psychiatrists are being used as visiting lecturers and consultants.

Communication is not always easy, because each discipline has its technical language. Besides, there is the fear of offending. Unquestionably, communication will be aided by more candor concerning issues of contention.

Ministers with special training in this area are aware of the mental health needs within their churches. They are eager to develop a church program that incorporates a dynamic philosophy based on theological knowledge and scientific understanding. Such a program encourages self-awareness and self-acceptance, through which develop understanding and tolerance of others. Based on firm precepts of mental health, it functions toward encouraging the individual to realize his creative, productive potential.

But persons function in groups, too. Study of group dynamics focuses attention upon the individual and his interaction with other individuals in the group.

Finally, there has been a reawakened interest in the family. Early interfamilial relationships have much to do with mental health. Families are being encouraged to enter, as family groups, into the work of the church. But the success of such ventures is directly dependent upon the training and the mental health of the people who are doing the administering. Responsibility for such training lies with the seminary and the larger denomination.

The recent advances have been heartening, but there is still much to be done. Further progress requires the candid co-operation and combined efforts of the related professions of medicine and religion. The understanding of science and the insights of religion can be synthesized into an integrated body of knowledge used to foster those ideals which are the essence of religion and medicine. This is the trend at this time.



Borden P. Bowne

METHODISM'S Last Heresy Trial

By F. THOMAS TROTTER

Just 50 years ago death came to Borden Parker Bowne, who six years earlier defended his "liberal" views in a court of the church.

IT WAS A WARM April day in 1904 as the New York East Annual Conference gathered for its session. Bishop Cyrus Foss arose from his chair on the platform of the old Simpson Church in Brooklyn and solemnly directed the beginning of Methodism's last heresy trial.

The defendant was the philosopher and theologian, Borden Parker Bowne, a member of the Conference. The charge of heresy, brought by George A. Cooke, alleged that the professor was teaching doctrines contrary to the Articles of Religion of the Methodist Episcopal Church. Five specifications and extended quotations from Bowne's books purported to support the charges.

The bishop gave instructions for the procedure of the trial. Shorthand stenographers, rare in those days, prepared to take down the hearings. And one of the strangest chapters in recent Methodist history unfolded.

Who was this man whom critics called "infidel"? Frail of body, short in stature, with a closely cropped beard framing a smiling face, he was one of Methodism's most distinguished teachers. At the time of the trial, he had been professor of philosophy and dean of the graduate school at Boston University for 28 years.

Bowne was born at Leonardville, N.J., on January 14, 1847, descended from the English Puritans of Salem. In his home the traditional Methodist emphasis upon Christian perfection was strongly felt. His mother read Madame Guyon and Fénelon.

Methodist preachers were often entertained in the home, and young Borden had insight into the heights and depths of the life of the Church. The impressionable boy remembered the details of the religious and church life of his childhood and often recalled them in his mature years.

In 1864, Borden went to live with

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friends in Brooklyn. There he worked on a grocery delivery wagon along the waterfront under the present Brooklyn Bridge. He was desperately homesick but intensely proud of his newly acquired skill as a teamster on the rough East Side.

After a year at Pennington Seminary, where he sought to make up for the inadequacies of rural schooling, he entered New York University. His schedule while he "boned" for the entrance examinations was 14 hours a day for study, 1 hour for eating, 1 hour for exercising, and 8 hours for sleeping. At the university he made a 96+ average for the entire course. He was fluent in Latin, Greek, German, French, Spanish, and Italian. Years later, on the occasion of a trip to Europe, he taught himself Norwegian. And during two exciting years in Europe, he studied at the universities of Paris, Halle, and Göttingen under Prof. Hulderich Ulrici and Prof. Hermann Lotze, to whom he owed much, as his books confess.

In 1875, Bowne returned to the United States. Unable to locate a teaching position, he worked as an editorial writer and book reviewer on the Brooklyn *Independent*. Part of his responsibility was writing provocative articles on topical subjects. But the next year, President William Fairfield Warren, of Boston University invited him to become professor of philosophy. He remained there until his death in 1910. Increasingly, he became an important thinker and shaper of Methodist thought.

WHAT WAS his distinctive contribution in those 34 years?

Foremost was the system of philosophy called "personalism." This is a metaphysical position which seeks to avoid the pitfalls of absolute idealism on the one hand and crude realism on the other. It lifts all creation out of the morass of "lumpiness," to use Bowne's phrase, into the sustaining and creative intelligence of mind. Instead of a vast impersonal machine, the universe is seen as an extension

of thought, creative, intelligent, moral.

To this day this is a virile philosophical position. Bowne's great books, *The Theory of Thought and Knowledge* (1897) and *Metaphysics* (Revised Edition, 1898) contain his mature statement.

Another contribution lies in the area of Christian apologetics. Bowne saw the enormous impact of evolution with its new religion presided over by such "high priests" as Strauss and Spencer. The other danger was the overly panicked reaction of religionists who became, in Bowne's phrase, "demented textarians" as they sought to shore up Christian defenses against the growing religion of science.

The publication of Darwin's *Origin of the Species* in 1859 ushered in a half century of confident materialistic philosophy. Thomas Huxley, David Friedrich Strauss, and Herbert Spencer became active spokesmen for the new philosophy.

Bowne's writing career actually began with a devastating attack against Strauss, written from Halle in 1874. The setting was a review of Strauss's book, *The New Faith and the Old*, in which the great biblical scholar had apparently abandoned any traditional Christian stance for radical skepticism and pessimism. He saw the universe as a vast, impersonal, grinding machine.

Bowne admitted Strauss's immense contribution to biblical scholarship, but attacked mercilessly when Strauss entered the realm of metaphysics. His acid pen suggested that rationalism was bankrupt as a "religion."

On Herbert Spencer, who was enormously popular, Bowne launched a sustained attack. His criticism came 40 years before Henri Bergson committed the Spencerian type of thinking to philosophical history.

Ironically it was his defense of orthodox Christian belief in the face of "materialistic guts," as he called Spencer's attacks, that led directly to Bowne's heresy trial. Forces in the church were at work under the influence of what George A.

Coe later called "another muddy metaphysics." There was suspicion of any innovations in methodology in religion.

It is difficult for us today to picture the immense gulf that existed between the seminary trained men and the informally educated ministers. Many of the bishops were not seminary graduates, yet they held veto power over the appointment of men to seminary faculties. This situation sparked the last dramatic act in Bowne's struggle for truth.

At Boston there was Hinckley G. Mitchell, who had studied biblical criticism in Germany and was modestly teaching the new "documentary theory" of the origins of the Pentateuch—now universally accepted. Students in his class actually served as "spies" to report his "deviations" to ecclesiastical authorities. He was eventually forced out after a 10-year struggle that reflected no credit upon the school's trustees or the bishops.

Bowne was deeply shocked. He was in sympathy with the new critical methods of Bible study and suggested that these methods "in the scholarly world are about as well established as geology and the Copernican astronomy." Yet he warned his students of the dangers of extravagant and overly confident critical scholarship.

AT A PASTOR'S luncheon in Boston, he remarked, "If you can't believe in God the Father, and his Son our Lord, and the Blessed Spirit, without also believing that the whale actually swallowed Jonah, by all means hold fast to the literalness of the narratives." The audience broke into cheers! But when the applause subsided, Bowne flashed his famous smile and said, "But don't ask me to do so!"

There was a "pragmatic" spirit in Bowne. He had a simple faith, orthodox in details, sustained by memories of his childhood home and church. He also saw the value for thought in the newer critical methods. How modern he seems at his trial when, speaking of the use of Scripture, he said, "I do not butt against analogy. I am after meanings."

His Christology was of the "kenotic" type, popularized in the 19th century by men like Peter Taylor Forsythe. It

had two dimensions: first, a sublime faith that in Jesus Christ life found meaning; second, that moral obedience to God's will was essentially discipleship with Christ. He consistently pointed out the futility of a separation between the "Jesus of history" and the "Christ of faith" but reminded his auditors of the common origin of both themes in the immense mystery of the incarnation.

With liberal theologians, he shared an interest in the doctrine of immanence but clearly indicated limits. God is both immanent and transcendent, he said. Events are both natural and supernatural. Transcendence is, for Bowne, the affirmation that all finite existence depends upon God's initiation for its being.

An interesting feature of Bowne's theology is the idea he called the "obligated God." Dr. L. D. McCabe once asked Bowne, "Do you think God would have made this universe with all its tragedies if he had known how it would come out?" To which Bowne replied, "Do you think he would have made this universe with all its tragedies if he had not known how it was coming out?"

Many objected (and still object) to any limitation on God's absoluteness. Bowne had little patience with what he called "verbal vacuities" designed to justify ambiguities. He agreed that God limited himself in the incarnation when he revealed his power and love through humiliation.

For Bowne the "test of faith" was obedience to the ethical and moral demands of Christian faith. He was quick to assert that religion is not exhausted in righteousness, but recalled the insistence of the New Testament upon the notion that the sum of God's demands on us have to do with living the truth.

This "heretic" that panicky Methodists called a threat to orthodox Christian faith was fighting on two fronts: Against the confident mechanistic impersonalism of philosophy he was asserting a theistic personalism which actually saved religion for countless thoughtful young persons of that day, and against theological conformists and biblical literalists he asserted the right of freedom of inquiry into the roots and experience of faith. He was feared and mistrusted by both sides.

Bowne did not have to stand trial. His friends, notably his student, Francis J. McConnell, urged him not to undergo the rigors of the trial, but Bowne was adamant. He wanted to demonstrate in a dramatic way the essential orthodoxy of his position and the weakness of his opponents, both ecclesiastical and secular.

Bishop Herbert Welch, looking back on the trial, says, "The whole proceeding was a subject of more laughter than tears!" But it was deadly serious then, for several great figures in Methodism were involved.

After a long day of testimony during which Bowne acquitted himself with restraint and dignity and after hour-long summary statements by the counsels, the "select number" quickly and unanimously voted not to sustain the charges of heresy.

Exhausted with the excitement of the year of the trial and his rapidly expanding responsibilities at Boston University, Bowne took a year off in 1905 and made a world tour, including extended stays in Japan and India. Five years later, on April 1, 1910, he was seized by a heart attack while teaching and died before he could be taken home.

Bowne was somewhat of an iconoclast. He was also heavily burdened by administrative duties at his school. For both of these reasons he was not widely known and accepted as a thinker outside Methodist university and college circles. But few men have left such an imprint on The Methodist Church.

AMONG HIS STUDENTS were such outstanding Methodist figures as Bishop Francis J. McConnell, who popularized his teacher's theological interests in such books as *The Diviner Immanence*; Albert C. Knudson, Old Testament scholar, seminary dean, and theologian of Personalism; Ralph Tyler Flewelling, great teacher at University of Southern California and editor of the *Personalist*.

The list continues with George A. Coe, pioneer leader in psychology of religion and the philosophy of education; Edgar S. Brightman, widely influential philosopher of religion and the first to occupy the Borden Parker Bowne Chair at Boston University.

Bowne's distinctive emphases are at work today in thinkers like Peter Bertrucci, present incumbent in the Bowne chair; L. Harold DeWolf, Paul Schilling, and Dean Walter G. Muelder.

It has been of late a theological fad among younger churchmen to speak disparagingly of "liberal" theology here in America. This thoughtless and uncritical enterprise displays a lack of appreciation for the great victories that "liberals" like Bowne scored for Christian thought against its rivals for the minds of intellectuals at the turn of the century. Evangelical liberal theology owes an immense debt to Borden Parker Bowne.

Easter Prayer

Standing in the midst of time's quick-flowing flood, we reach out toward thee, O God, who art the Lord of eternity. Our days are as grass, and our years as a tale that is told; yet our hearts hold dreams that time cannot quench and cherish in the fading flesh treasures beyond change and decay.

Although our life is but a span, and our understanding limited on all sides, yet we have felt the intimations of a vaster world than any we have seen with mortal eyes. Even these days so rounded with a little darkness, these frail souls embarked on so great a sea of mystery, shine with the splendor of distant destinations. In the daring of our humblest yearning we set our sails across these tumbling seas of time for a port we shall not reach except through death's darkness and the light of thy guiding love. Amen.

—SAMUEL H. MILLER in *Prayers for Daily Use* (Harper & Bros.)

*A proposal to overhaul
the Quarterly Conference
and help the district superintendent.*

The Worthless Quarterly Conference

By HAROLD R. HODGSON

LIKE MANY who read this, I have observed enough quarterly conferences to form some definite impressions of them. Some corrections and changes, I believe, are urgently needed for the progress of the church. There are three in particular that I would suggest.

Let us abolish the fourth quarterly conference. From the viewpoint of the local church, it is almost worthless. Held before the close of the fiscal year, its reports are incomplete. If it comes before the Easter season (for a spring conference), finance and church membership statistics are far from those that should be made at year's end, and no last-minute amendment can correct this.

Everybody knows that this quarterly conference is boring for most people who attend. People stay away if they find the slightest excuse. They complain about the repetition of endless figures, which they cannot comprehend or relate to the real work of the church. The rigidity and formality of the reports make them unreal, sometimes even artificial, and always boring.

The conference is a time-waster for the district superintendent. It takes time and energy that might more profitably be devoted to other matters. I recognize, of course, the need for special quarterly conferences in some churches. When an urgent matter like the purchase of property or a change in pastorate arises, the district superintendent ought to call a special conference for full consideration of the matter.

Churches should close the fiscal year three months before Annual Conference time. There are many advantages. First, there would be annual reports rather than incomplete eight-month or nine-month reports. Reports of chairmen and treasurers of the church commissions could be made out, submitted to the pastor, and mailed by him to the superin-

tendent. These reports would then become the basis for the conference statistician and conference treasurer in making their reports. There would be plenty of time for this important work to be done.

Officials of the local church would not have to duplicate their annual reports from incomplete quarterly conference reports. This plan would make sense, and people would be more prompt, responsive, and joyful in preparing them.

This change in the fiscal year would make possible an annual meeting of the official board and the congregation. It could be held at the beginning of the new fiscal year, with meaningful summary reports and the election of new officials. The pastor or lay leader could preside.

And here again the reports would be annual and complete. The complete annual reports of every local church would be in the superintendent's hands several weeks before conference. He could study the men, figures, problems, and prospective changes for the new conference year.

Another advantage would be superior timing for the every-member canvass—at least in parts of the church where spring conferences are held, and where the competition of school and community activities in the spring is devastating to church canvassers. They should be held in January or February. They would be completed before or early in Lent. And this personal dedication in stewardship could be helpful to the Lenten program. The Easter-Pentecost period would then become available for follow-up in further evangelism, uncluttered by budgets and canvasses.

The First Quarterly Conference should be an important planning conference. And this might well be the only local conference regularly presided over by the district superintendent. The program for the church year, a program which the pastor, the commissions, and the official board have thought through, could be presented. It would include objectives and suggested means of reaching those

Sec. X. Quarterly Conferences

31. *Article I.* There shall be organized in each pastoral charge a Quarterly Conference composed of such persons and invested with such powers as the General Conference shall provide.

32. *Article II. Election of Church Officers*—Unless the General Conference shall order otherwise, the officers of the church or churches constituting a pastoral charge shall be elected by the Quarterly Conference or by the members of said church or churches at a meeting called for that purpose, as may be arranged by the Quarterly Conference, unless the election is otherwise required by local church charters or state laws.

—From The Constitution

objectives in all areas of the church, especially in evangelism, missions, and stewardship. They could be spelled out in specific ways with a complete schedule of dates.

This puts the responsibility where it belongs—on the local church. Superimposition of plans for the general church can never be so effective as those designed at the local level with dedicated laymen who have the responsibility of carrying out their own plans. Of course, this would not proscribe suggestions from the general church, or take the place of basic objectives set forth by the General Conference.

By the time he is ordained, today's Methodist pastor is well trained to do some creative thinking, to develop his own plans. He should be trusted. The general boards should not feel they must give him detailed and implicit directions. We would see much more effective work if we dared to set our Methodist pastors free, and expected them to make full use of their freedom.

The adoption of the year's program at the first quarterly conference would not lessen the work of the district superintendent, but it would make him more effective. He would become truly an advisor for every local church. All his wisdom and resources, all his understanding, tolerance, and patience, would be needed, and his authority would have a more appropriate channel.

The first quarterly conference would be the deadline for planning of the local church program. If the plans were incomplete or superficial, the district superintendent would be justified in asking questions, offering suggestions, and following through until the plans became satisfactory.

To be sure, such plans as these would call for legislation by the General Conference. More important, they demand changes in attitudes by lay and clerical leaders of our church. But local churches, when trusted, will respond.

Harold R. Hodgson is pastor of Howard Park Methodist Church, Baltimore, Md.

Our staff reporter contacted both church and government agencies to find out what is being done. He found little progress on a co-ordinated level, but here's what is happening in local churches.—Editors

ADVOCATE

SPECIAL REPORT

The Church and the Juvenile Delinquent

A CHICAGO jurist wrote an open letter to the American clergy on crime and juvenile delinquency. The flood of crime he flatly charged, is the inescapable result of someone's failure to teach God's Word to potential delinquents and the current young violators who seem doomed to be our next bumper crop of hardened criminals.

Last June a Circuit Court judge in Bloomington, Ind., declared that America's increasing corruption, divorce, and delinquency indicate the church and the home are not meeting the problems of youth. A share of responsibility for both cause and cure of juvenile delinquency has been accepted by U.S. churches. Their admission of past failures to challenge both church and unchurched youth now has been coupled with a renewed determination to do something about it.

In many communities the situation has led churchmen to join forces with civic, government, and welfare officials in programs of concerted action to combat delinquency. Nearly all denominations have tried to step up campaigns to stamp out what they consider to be its leading causes: pornography, film violence and sex, lack of discipline, working parents, deplorable living conditions, narcotics, and alcohol.

What of Methodism?

Our church has one of the most far-reaching youth programs of any U.S. denomination. Yet its programs are geared almost exclusively to the non-delinquent, with few hands reaching out into broken homes to grasp troubled youth and those who have already clashed with the law. Only a few of our churches have dared to tackle the problem in their own communities.

On the Los Angeles near East Side, where adult crime was the highest in the city, the All Nations Boys Club, a community center and clinic of All Nations Methodist Church, has sharply reduced delinquency. It took years of difficult work and the support of the city, Community Chest, and service clubs, as well as dedicated men and women.

Calvary Church in Washington, D.C., makes its gymnasium and other facilities available to neighborhood children and youth for after-school weekday use. Professional social workers are employed to supervise.

Munsey Memorial Church in Johnson City, Tenn., built an indoor swimming pool as the first unit of its new plant, in the heart of the city where almost no such facilities existed. The church employed a minister of recreation.

First Church in, Cleveland, Ohio, has a regular contract with a taxicab company for the transportation of young peo-

ple to their homes following the Sunday night meeting, thus eliminating the transportation problem that besets many other churches in similar areas.

Such instances—and many more might be cited—are encouraging, but they are hardly sufficient when a special Senate subcommittee investigating juvenile delinquency is warning us that two million youngsters between 10 and 17 years of age will have court records before they are 18.

Church and Court Together

The courts alone cannot eliminate juvenile delinquency—even if they resort to sterner measures of punishment instead of coddling and pampering them. Neither can the churches by themselves solve the delinquency problem, but judges and welfare workers, along with church leaders, are insisting that the church do far more than it is doing.

Judge Julius H. Miner of the U.S. District Court in Chicago has sat in judgment on hundreds of murderers, robbers, rapists, burglars. He says these offenders, adults and juveniles alike, are "victims of spiritual starvation."

"Irreligion," Judge Miner adds, "has become the major contributing factor to our national juvenile crisis. I have observed that over 85 per cent of the criminals that appeared before me were non-churchgoers. Six of them made peace with God as they mumbled prayers on their way to the electric chair. Jails are crowded when churches are not."

"The solution, if there is one, lies in the home and with the church. Its prevention looms up as a religious enterprise."

In a time when church attendance is supposedly at its highest, records disclose that 27 million American youths receive little or no religious training, that 85 per cent of this country's home breakers "are strangers at the local church."

Arthur S. Flemming, secretary of the U.S. Department of Health, Education, and Welfare, recently declared that churches should take the lead in working out a comprehensive approach to juvenile delinquency based on the best and newest knowledge of the causes. "Every important agency in the community," he said, "needs to fit into this plan and work together in achieving it." Self-devised solutions, he added, often fall short of effectiveness.

Our Methodist churches can co-operate in city-wide and national efforts, just as New York churches are attempting to do after a rash of gang fights that led to the death of several innocent victims. To intensify its efforts against the rising tide of delinquency, the city's Protestant Council in November launched a \$100,000 fund drive. The amount is in addition to \$105,000 currently budgeted for fighting

delinquency. The council seeks to open 10 new youth centers in addition to nine already in operation, employ a full-time youth co-ordinator to work with churches throughout the city, and hire more court workers for assignment to Domestic Relations Courts.

Richard Vincent McCann, a former director of the Harvard Divinity School Seminar on Delinquency, declares that the delinquent is one deviant to whom the church often remains either hostile or indifferent. "Though they are offered adjustment and peace of mind," he adds, "they are often denied true acceptance."

There are alternative paths of action for the church to follow in an approach to delinquency, believes Dr. McCann. The first, he says, is a head-on-attack on delinquency. The second is broad, long-range work on changes in social conditions and fundamental orientation which will result in wide educational, economic, and spiritual improvements.

How Preachers Help

Churches usually take the recreational approach. But there are many ministers and laymen serving in other capacities, as probation officers, for example, who have an understanding of the emotional forces that operate within the child.

Co-operation between church and court has been a big

factor in the decline of juvenile delinquency in Amarillo, Tex. Since early 1958 and the adoption of a unique plan in which the city's ministers serve as voluntary probation officers, records show that the number of cases handled by the city's juvenile court dropped 33 1/3 per cent from the previous year.

Outlining what he believes should be considered in any church program, the Rev. Frank Schuler, Jr., pastor of First Church, New Albany, Ohio, admits rather frankly that churches must eventually acquire workers with greater knowledge of what the problem is about. Even the minister himself, Schuler contends, "must know what he is doing, and maintain constant contact with criminal and juvenile courts, visit city jails, and expand contacts with police."

Dr. Haskell M. Miller, professor of social ethics at Wesley Theological Seminary, Washington, D.C., stresses the fact that there must be extensive and permanent contact with adults and youth within the community. Here, perhaps, Methodist Youth Fellowship and similar church groups can contribute valuable service by making this contact possible.

A factor hindering the church's sociological and spiritual approach to delinquency is that the Church has not entered

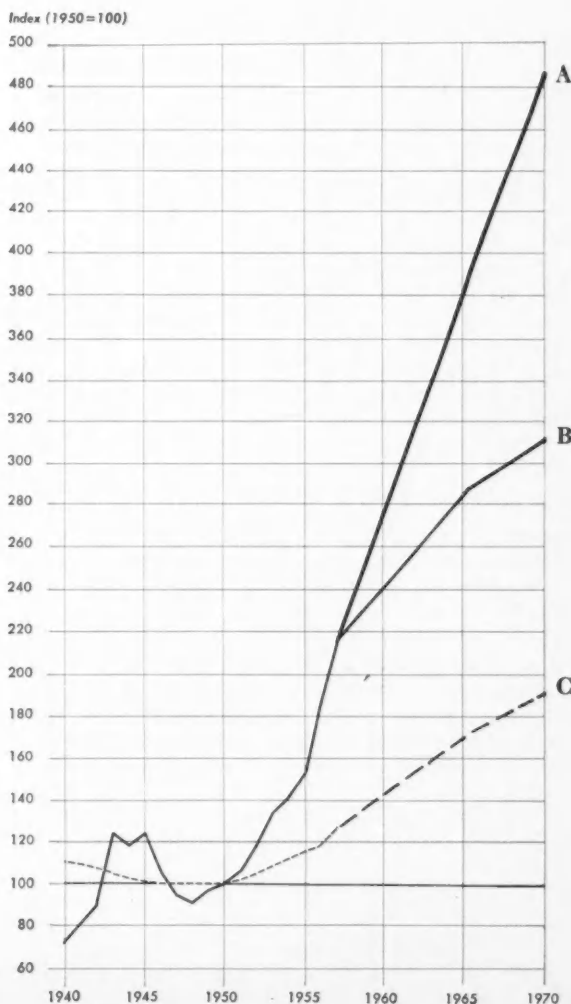
Trend in juvenile court delinquency cases and child population 10-17 years of age, 1940-1957; and projection to 1970

The chart to the right shows how delinquency has outrun the growth in child population in the past decade. The trend is based on a national sample of United States court cases disposed of in 1950, using an index of 100 for that year. The chart shows the trend from 1940 to 1957.

The broken line C indicates the rise in child population between the ages of 10 and 17. By 1970, based on the 1950=100 index, there would be an increase to 188.

If the rate of increase in juvenile delinquency does not climb, but stays at its present rate and simply reflects the growth of child population, there will be 311 delinquency cases in 1970 for every 100 in 1950. This is indicated by the solid line B.

The solid line A shows the sharp trend upward if the rate of juvenile delinquency cases in the courts should continue to grow at the rate it has increased during the past decade. By 1970 there would be 487 cases for every 100 in 1950.



—Chart and statistics courtesy of the U.S. Department of Health, Education, and Welfare, Children's Bureau

into any extensive program to educate its ministers and leading laymen. Most seminaries vaguely touch upon the subject. Another factor is that most churches are plagued by a shortage of volunteer workers to relieve ministers of duties that overburden them, or to take the lead in important projects. It is difficult for churches to expand their services in the community when adequate help is becoming harder to recruit. Because of this many obligations and worthwhile activities must suffer or fail.

Harold E. Hegstrom, superintendent of the National Training School for Boys in Washington, D.C., has stated on several occasions that the church's part in the prevention of delinquency should include every effort to rid the nation of its slums (both rural and urban) and its subnormal economic conditions.

There is little doubt that leadership is needed to prevent discord in the home, divorce and promiscuity, broken homes, and infidelity. There also is the need for more religious literature in the home. In a study of some 200 delinquent boys and girls in Texas several years ago, religious literature was found in only one third of the homes.

Experts write that juvenile delinquency often begins in childhood. At the age of six years, they say, a child's future behavior may be determined by analyzing five factors within his home: (1) Discipline of the child by his father, (2) supervision of the child by his mother, (3) affection of the father for the child, (4) affection of the mother for the child, and (5) cohesiveness of the family.

In all of these factors the Church can play an important role not only by giving spiritual guidance—the primary function of the church—but also by its leaders (ministers and laymen alike) taking an active interest in community life, being aware of conditions in their neighborhoods that make for delinquency, and taking steps to eliminate them. They can co-operate with other agencies and neighborhood groups to make the community a better place.

The Rev. Donald O. Newby, director of the Youth Department of the National Council of Churches, states that the problems confronting young people today demand "a growing professional competence on the part of workers with youth, and sound, careful, effective long-range planning." The continual turnover of professional youth workers in most states, he concludes, makes this type of planning essential to the continuity of youth work.

Stop Coddling Wrongdoers

Much of the blame for the nation's losing fight against delinquency has been laid on disrespect for authority, soft treatment by the police and courts, lack of much-needed social and corrective institutions, and personnel.

For a nation being crushed by crime, J. Edgar Hoover recommends a return to the moral precepts of our forefathers. Warden Joseph Ragen of the Illinois State Penitentiary suggests that youth be returned to a knowledge of his proper relationship with God, adding that "we must teach him how this relationship can be established in his daily life."

By 1965, the Rev. Mr. Newby has estimated that 29 million people in the U.S. will be between the ages of 12 and 20. And if the present rate of increase continues, 50 per cent of the total population will be 25 years of age or younger by 1975. It will be tragic if the Church fails to communicate the Gospel to them.

As a famous jurist said some years ago, "An ounce of religious direction is worth a pound of penal correction."

AMOS

would say.....

Thus says the Lord:

For three transgressions of Moscow, and for four, I will not revoke the punishment; because they have crushed Budapest under the iron treads of their tanks; so I will send atomic destruction upon the house of Khrushchev, and it shall devour the strongholds of the Kremlin.

Thus says the Lord:

For three transgressions of Red China, and for four, I will not revoke the punishment; because they reduced a whole people to slavery and delivered them to Russia, I will cut off the inhabitants from civilization and him that seized power from the aid of his ally; I will turn my hand against Mao Tse-tung; and the renegade Reds shall perish.

Thus says the Lord:

For three transgressions of America, and for four, I will not revoke the punishment; because they deny his rights to the Negro and sell their souls for Cadillacs; they trample upon their marriage vows, and turn aside from the straight path for a junior executive's desk; they pay more for alcohol than for education, and they blow up their gifts in rockets rather than lay them upon my altars; yet I brought you across the ocean into a new land. I gave you freedom and the riches of a continent for your own, but you turned aside from my law. Therefore, sayeth the Lord, the inheritance shall be taken from you and the spoiler shall sit in the halls of government in Washington.

Thus says the Lord:

I hate, I despise your bazaars, And I take no delight in your empty rituals. Even though you pile high the collection plate with your excessive profits, I will not accept it. And the peace offerings of your misguided philanthropy, I will not look upon. Take away from me the noise of your rock-and-roll gospel songs; to the melody of your sentimental slush I will not listen. Your fathers built churches for me in the wilderness, and offered me the sincere homage of their hearts, O Americans. But you worship the images of success and fame and pleasure which you make for yourselves; therefore I will strike you from the face of the land, says the Lord, whose name is the God of Hosts.

By LYNN W. TURNER

president, Otterbein College, Westerville, Ohio

Another Look at the CROSS

By JOE HAZLITT

*A preacher's thoughts at Eastertime concerning
the theories about the meaning of the Cross.*



ALTHOUGH Easter morning marks our Lord's decisive triumph over death, its significance harks back to the black Friday that we have come to call good. After all, mortality is not man's problem. His problem is sin, and that problem is solved by the cross.

The cross of Christianity brings together the sum of meaning of both the atonement and the resurrection of Jesus as the Christ. The best representation of this, from the Protestant viewpoint, is the empty cross. For it is here that we can see symbolized both the tragedy of Good Friday and the triumph of life over death that the first witnesses became aware of on that first Easter morning.

It is the cross which stands as an incomparable plus sign at the center of Christian faith. To make its meaning our own gives the divine purpose a real place in all our living. The first followers of Jesus did that. In the darkness of overwhelming tragedy they found the light of final triumph. And it has pleased God "by the foolishness of preaching" to communicate this faith, even "the preaching of the cross."

Too often in the past, and today as well, the symbol of the cross has been worshiped as a magic thing with mystic powers; or still worse, as a good luck charm or talisman to be carried about. Some have abused the cross by using it as a pretty decoration to invoke a shallow sort of sanctity, oblivious to its kinship with the hangman's noose, electric chair, gas chamber, or firing squad. Still others have taken the cross as a mere principle of living. For them it has become a sterile concept that can be carried around in the head more conveniently than a crucifix

can be carried around the neck, as some do.

Actually, the cross defies definition. All of the pet and pat explanations that preachers use are inadequate. Like the parables of Jesus, they only point to something beyond. We must have doctrines of sin and salvation, but mental assent only emphasizes the importance of experience. Only when we ourselves know can we say, like Job, "I had heard . . . but now my eye sees . . ."

American Protestantism knows well the language of a subjective Atonement. According to this view, we interpret the cross within the experience of man. We look toward humanity from the divine perspective, so far as we can achieve it, to see all mankind in need of reconciliation.

Through the pull of persuasive love, "God was in Christ reconciling the world to himself." He is winning back his erring creatures without violating their freedom of choice. Rebellion, stubbornness, and hardness of heart are melted to willing submission by the sight of the divine love that went all the way to the cross. Cruelty is shamed into tenderness by the forgiveness that goes beyond all boundaries as manifested in the words of the dying Savior on the cross: "Father, forgive them; for they know not what they do."

Here is no ransom transaction that treats the souls of men like the goods of some supernatural commerce. Neither can it possibly be distorted into a celestial lottery that applies only to the lucky winners. The subjective theory of Atonement sees the cross in its proper context, humanity; and its value is gauged by the effect upon persons. It rids theology of mechanistic notions of redemption. Properly, it is called the rational theory.

Yet, we need to take another look at

the cross. Does our view have the same hardness of reality that our forefathers knew when they spoke of "the precious blood" and "the Lamb of God"? For all that was crude, have we not lost as much as we have gained? Are we not looking at redemption through rose-colored glasses that filter out the grim facts and leave nothing more than a pretty fairy tale?

We thought we were getting closer to the facts when we discarded older views of the cross as being too clouded with "Christian mythology." Now we find that we must be Christian enough to believe the mythology, if we are to have the reality beyond it.

The cross cannot be trimmed to a great thought that fits our minds. Men may hold opinions, but convictions hold men. The same is true of the cross. If it is thinkable at all, it is a staggering realization, an overwhelming insight, a soul-shaking drama in which God and man are participants.

Our rational view of the cross makes a most irrational assumption—that we can see it from God's point of view. We are human; we cannot stand off and view our humanity from the outside, as God does.

But, if we were capable of such understanding, would we then find man confronting us as the ultimate force in the universe; so that even God must plead, must beg, must patiently wait? Would man then be God?

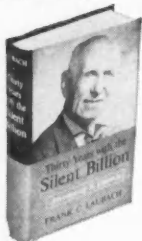
Even though we might accept such a limited notion of God, then how can we explain the cross as an expression of his love? His death wrought deliverance either from the captivity of Satan, in which case we are back to the ransom theory; or it was necessary to shield us from a divine penalty, which brings us again to the satisfaction theory.

*Joe Hazlitt is pastor of Ridgcrest
Methodist Church in Muskogee, Okla.*

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FRANK C. LAUBACH

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BUILD ON THE ROCK

You and the Sermon on the Mount

**C. MILO
CONNICK**



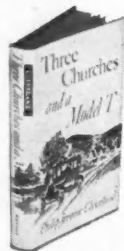
Here is the product of a remarkable experiment in Christian living. It began when a group of Los Angeles business and professional men asked the author to help them find the meaning of the Sermon on the Mount

for their daily lives. The experiment resulted in radical changes in attitudes, family life and professional behavior, and the idea spread. This book is for still others who want to carry on the experiment. \$2.95

THREE CHURCHES AND A MODEL T

PHILIP JEROME CLEVELAND

True stories—some humorous, some serious, all of them human and inspiring—of the men and women Philip Jerome Cleveland has met during his years as a country pastor. The author has also been a prison chaplain, publisher, radio commentator, and contributor to *Reader's Digest*, *Church Management* and *Saturday Evening Post*. As readable as fiction, these stories are important to all interested in the rural church. \$3.50



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Books of interest to pastors

Reading the Bible Aloud, by J. Edward Lantz. Macmillan Co., 144 pp., \$3.50.

Reviewer: HAROLD A. BRACK is associate professor of speech and homiletics at Drew University Theological School.

Pastors will be grateful to Edward Lantz for his enthusiastic instruction concerning the public reading of the Scripture. His emphasis on thorough acquaintance with the Scripture, careful preparation and rehearsal of the selection, and the sharing of meaning are indicative of the sound approach which he makes to oral interpretation. A pertinent list of collateral reading also enriches the book.

The chapter dealing with "Understanding the Bible" will be more helpful to those with limited familiarity with the Bible than to those who have already explored it through critical and historical studies.

Frequently, brevity leaves the reader disappointed and even confused as to the author's meaning. In seeking to distinguish between pastoral prayer and Scripture reading the author relies on the phrase "I-Thou" for pastoral prayer and "Thou-I" for Scripture reading. In the latter case the phrase is not fully explained and it could be misleading.

While I agree that the reader should not violate the artistic structure and style of liturgy, I would like to see more emphasis placed on the sharing of meaning of the liturgy and on the necessity for the leader to initiate a mood of worship.

Finally, the pastor will appreciate the discussion of responsive readings and the suggestions for improving them. However, the advice that the minister start his reading as the people pronounce the last word of their response seems to stress mechanics at the expense of meaning.

Jesus and Human Conflict, by Henry A. Fast. Herald Press, 209 pp., \$3.75.

Reviewer: T. OTTO NALL is editor of the CHRISTIAN ADVOCATE

With painstaking scholarship, the author, who was once director of the Mennonite program for conscientious objectors, shows that, in conflict situations as in all others, Jesus was interested first in right relations with God resulting in right relations with fellow men. He did not set up a code of conduct for men or nations. His efforts to get people to con-

form to God's will, and the individual remedies he proposed, were not precepts of ethics, but descriptions of religion's true spirit.

The examples he gave (the Good Samaritan, the Unforgiving Debtor and so on) were personal rather than political, although they surely had implications for the whole social structure. It is doubtful, in the well-considered and well-stated opinion of this author, that the incident and command, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's," can be developed into comprehensive philosophy of relationships between Church and State.

Furthermore, all attitudes of revenge, all use of violence, all spirit of retaliation is forbidden, not because of what it does to the other person, but because of how it affects one's own relationships with God. Surely this is the Gospel!

Protestant Thought: From Rousseau to Ritschl, by Karl Barth. Harper & Bros., 435 pp., \$7.

Reviewer: NELS F. S. FERRÉ is Abbot professor of Christian theology, Andover Newton Theological School, Newton Center, Mass.

Tillich's favorite among Barth's books ought to command attention. Turning historian, Barth discusses Rousseau, Lessing, Kant, Herder, Novalis, Hegel, Schleiermacher, Feuerbach, Strauss, and Ritschl. The first chapter is a perceptive discussion of the basic thoughts and culture of the 18th century. There is, however, no such summation of the next century and no relating of the material to the problems of our own day.

Barth combines genuinely objective discussion of the men with a luxuriant covering of his own response to them. There is thus neither strict history of thought nor merely personal presentation. The result is partly pleasing and partly irritating. For those who admire and accept Barth as a personal hero, and few could be worthier, the chance to see through his eyes is invaluable. The first two chapters alone make the volume remarkable. For those who crave wrestling with the main historic issues, especially in their bearing on today's decisions, the book disappoints.

The vitality and verve of the presentation cannot take the place of the lack of comprehension of basic issues. The gen-

erality and generosity of the author's treatment of most of the men and the subtle condescension theologically toward them are no substitutes for the firm confrontation of theological positions and decisions. The present volume rightly shows Barth to be a big-hearted believer who good-naturedly swivels in his stance. The breadth, power, and flexibility of his developing vision is amazing. Here especially his attitude is confessional rather than polemic, with the self-sure, theologically secure Barth looking over the shoulder of the historian who writes!

Barth devotes 200 pages to his introduction and the first two men, and they, with Strauss, get the best treatment. All the others together are accorded no more space. Barth flubs his chance at basic discussion in his treatment of Kant, Hegel, and Schleiermacher, mostly because he has more confessional creativity and historic empathy than genuine philosophical acumen. Since he started as a disciple of Ritschl and Hermann, Barth's brush-off treatment of the former in a chapter of eight pages can be understood as engendered by guilt feelings, but hardly excused on that account.

Tillich confesses in *Theology of Culture* that Germans are notoriously parochial in their theological outlook. Barth includes only Germans among Protestant thinkers! If Jonathan Edwards is unknown to him, should he not know Wesley and Kierkegaard? Barth as a person is a giant and as a thinker a fountainhead of creative theology. His weaknesses are lack of philosophical penetration and both his strengths and his weaknesses as historian become clear.

An Introduction to Pastoral Counseling, edited by Wayne E. Oates. Broadman Press, 331 pp., \$6.

Reviewer: JACK ANDERSON is minister of the Southside Methodist Church in Jacksonville, Fla.

During the last decade The Southern Baptist Convention has made an effort to extend its understanding and increase its use of pastoral counseling. Instructors have been placed in all seminaries, special courses are offered hospital chaplains, and seminars are being held for ministers in the regular pastorate. Wayne Oates, of the Louisville Seminary, stands tall in any circle in this field.

An Introduction to Pastoral Counseling is edited by Dr. Oates, and four chapters were written by him. Five other contributors teach in seminaries and two are hospital chaplains. The book was written especially as a textbook for seminary students with the hope that others might find it helpful.

Those who feel that pastoral counseling is unrelated, if not antagonistic, to the church and her theology may be reassured by the approach and content of this book. It is church centered and Bible

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related. It begins by showing how the roots of pastoral counseling go back to the Old and New Testaments. And throughout a close tie is maintained between the plans and program of the church and the potentialities of the counseling situation.

While there are only a few statements with which one would disagree, it is the opinion of this reviewer that the book is too Bible centered and doctrinally oriented. The freedom of the counseling relation has been confined in a mold. It is made to conform to a set pattern, to serve particular purposes. Pastoral counseling is seen here as an administrative tool, an effective gadget to be used in pastoral visiting, and as a means of augmenting the efficiency of the minister in his work with the lost and needy.

The book may serve as an introduction to this field in Baptist seminaries, or for those who are skeptical of the worth of pastoral counseling, but it has little to offer those who are looking for the deep roots of inter-personal relations. The purpose of counseling, as this reviewer sees it, is not to bring the lost back into the fold, or to "see lives changed for greater services in the kingdom of God." These may be results that follow, but when we start with any preconceived purpose, however good it may be, we have already distorted the counseling relation.

Adolescence and Discipline: A Mental Hygiene Primer, by Rudolph M. Wittenberg. Association Press, 318 pp., \$4.95.

Reviewer: JOEL D. McDAVID is minister of the First Methodist Church, Montgomery, Ala.

Here is a mental hygiene primer which is a guide to the understanding of young people. It is the kind of book which thoughtful teachers, counselors, parents of teen-agers, and workers with youth will find stimulating and helpful.

In Part I, *The Challenge of Adolescence* there is a clear, but sometimes tedious, picture of the growing process from infancy to adolescence. This has to do with the development of self or the ego and the mighty role it plays in life.

Part II, *Discipline, Methods*, describes attitudes and methods toward discipline of youth and the important role it has to play in the development of a person's life. This is one of the most practical and helpful parts of the book. The author uses illustrative materials familiar to those who know youth.

Part III, *Toward Inner Balance and Social Reality*, has to do with putting the discipline and direction on the inside so that teen-agers may mature and grow in balance and completeness. This, too, presents practical help and illustrative materials.

The book contains valuable information, but occasionally one feels that the

verbose writing does not add to the clarity of thought. There is a significant absence of any use of religion for motivation. This could be intentional in order to give it wider use. Workers with youth, teachers, and parents will find the book profitable. Those who do not know the field will find it readable and informative, and those who already are acquainted with this area of study will find it a good refresher course.

briefly noted

Symbolism in Liturgical Art, by LeRoy H. Appleton and Stephen Bridges. Charles Scribners, 120 pp. \$3.50.

With Scripture and tradition, as well as clearly executed drawings, the authors make 134 symbols of Christian art come alive helpfully.

Religion and Culture: Essays in Honor of Paul Tillich, edited by Walter Leibrcht. Harper & Bros., 399 pp., \$7.50.

Paul Tillich takes culture seriously, and in doing so he plunges to its depths to come up with theological answers to man's problems. It was to be expected that a book of essays in his honor would produce pieces by outstanding leaders in contemporary religion and culture. This is not a book about Tillich or his theology, but a collection of essays by men who greatly respect his ability to speak so effectively to religion and culture. Methodist ministers will be particularly interested in Wilhelm Pauck's essay on theology in modern America.

Discovering Love, by Lance Webb. Abingdon, 176 pp., \$3.

Out of a quarter century of personal counseling a busy pastor has written a thought-packed book that reveals the difference between the giving-love that never fails and the desiring-love that invariably fails. It is rich in insights that will help in preaching.

Great Phrases of the Christian Language, by Truman Douglass and others. Christian Education Press, 121 pp., \$2.

"To magnify his holy name," "Christ died for all men," and "the life everlasting," are a few of the tradition-filled phrases carefully and homiletically examined in this great little book.

You Can Have a New Life, by Everett W. Palmer. Abingdon Press, 127 pp., \$2.25.

This laymen's book is the minister's book, too, for it shows how one preacher-pastor identifies himself with the deep-down needs of his people and helps them. Here is skillful, sympathetic preaching at its best.

OPEN Forum

LETTERS TO THE EDITORS

Frustrations for Bishops

EDITORS: Hurrah for Bishop Edwin E. Voigt! [See *Person to Person*, Jan. 21, p. 7]. What a wonderful day it will be for Methodism and the holy Church of which we are a part when we make it possible for our bishops to "be to the flock of Christ a shepherd."

How frustrating it must be to our bishops when we burden them with so much other work that they cannot fulfill this greater task for which they were consecrated!

HOWARD BERT ALBURY, JR.

Holy Trinity Church
Homestead, Fla.

Read—and Act

EDITORS: Several articles in a recent issue were critical of pastors' salaries, pastoral relations, the parsonage system, and other matters. Now, why don't we do something?

We complain about parsonages, but we do not set up a parsonage standard. We are fed up with top-heavy promotional planning, but we don't change things.

Is our church getting so big that we can no longer move or act on these things that seem to be wrong?

MERRILL R. GRAVES

Methodist Church
Thorndale, Pa.

A Serious Omission

EDITORS: Is there any new historical evidence to justify the omission from *The Slave Who Started a Church* [Feb. 4, p. 11] of the fact that Allen withdrew as a communicant of Old St. George's in protest against segregation of Negroes? I cannot recall having seen a reference to Bishop Allen that omits this fact. . . .

DWIGHT W. CULVER

West Lafayette,
Ind.

About Ministers' Salaries

EDITORS: Although the special report on ministers' salaries [Jan. 21, p. 11], says that "5 to 9 per cent scarcely constitutes a cost of living adjustment," it seems extremely favorable in view of the 3½ per cent recently acquired by the steel workers after striking.

Besides, the special report says that teachers' salaries rate 225 per cent if ministers' are 100 per cent. But I am acquainted with a local situation in which the average total income of ministers is

\$6,211, while that of teachers averages only \$5,565.

Furthermore, perquisites may be controversial, and responses to the questionnaire may indicate that they are overrated, but that certainly does not lead to the conclusion that "even in large churches perquisites seldom amount to more than \$100 a year."

The "salary curtain" may be related to the appointive system, but it cannot be said to be a conclusion from the survey.

ARTHUR K. FRIESEN

Wakarusa, Ind.

EDITORS: Ministerial salaries are not adequate, but we may as well reconcile ourselves to certain facts:

Workers who depend on generosity, or a spirit of giving, are not going to receive pay equal to those who can "compel" people to pay.

Our churches, or paying units, are too small to pay good salaries. The average Methodist church has 243 members of all ages. This amounts to about 80 wage-earners, altogether too few to pay the pastor a decent wage. And when two such tiny churches are yoked together, still there are too few to provide a good salary.

We have to make a choice: Forget good salaries, or quit organizing little churches without thought as to whether they have a reasonable hope of becoming sizable.

CRANSTON CLAYTON

Methodist Church
Hicksville, N.Y.

EDITORS: The question of ministerial salaries roots back in the larger question, "How large should be the membership of a self-sustaining church?"

Of course, our smaller congregations are usually the poorest economically.

All of this will be dealt with in our forthcoming study on the ministry, to be reported to the General Conference.

J. RICHARD SPANN

Department of Ministerial Education,
Nashville, Tenn.

EDITORS: I am disappointed. I hoped that the ministers would not be caught in the storm of discontent that includes factory workers, clerks, and even teachers.

The report would have one believe that the average minister is in a terrible plight and almost ready to sink under

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1. Is it a Christian approach? Will this be a religious experience for my people?
2. Will it work—not only for the exceptional pastor, but for me—in my "peculiar" situation?
3. Will it take only a reasonably proportionate part of the Church year to fulfill this important annual task? Americans are geared to the all-out, comparatively brief approach, and the church program has other tasks than budget-raising to carry out.
4. Does it have on it the stamp of tried and true experience? Is this "just another idea that sounds good but won't work," or has it met the test in the fiery crucible of experience?
5. Will my people cooperate with it—so much so that they will be willing to do it again the next year—and the next?
6. Does it confront the average and the indifferent member, to bring him into the charmed circle of piedgers (the "solid core" of the faithful will give something, anyhow)?
7. Will it perform the important function of putting a large number of my people to work at worthwhile tasks, so they can with gladness fulfill their vow "I will support the church with my service."

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the financial load. If this is true, the average worker who supports the church is in the same circumstance or worse. And besides, the Methodist minister has a job for life. . . .

WILLIAM H. HARRISON

Dunkirk, Ind.

Concerning the "Little People"

EDITORS: There are a great many Methodists, common, ordinary people, who are not heard by the controlling forces in our church. Few of them speak out in Conferences, and the general conclusion is that they don't count.

To those who say, "It isn't so," I would suggest that they ask some small-church preachers what parishioners say when they try to get them to attend Conference and District meetings. . . .

J. A. NEWELL

Central Methodist Church
Lincoln, Ark.

Middle-Class Methodism

EDITORS: I nominate the editorial, *Methodism's Middle-Class Complexion* [Feb. 4, p. 3] as the most important and challenging editorial in a Methodist publication in the present decade. The Council of Bishops should refer to this in writing the Episcopal Address of 1960. And the Committee on the State of the Church should give it careful consideration. The trend must be reversed if Methodism is to fulfill its mission. . . .

LYNDON B. PHIFER

Tallahassee, Fla.

EDITORS: The average seminary grad is more at home with middle-class, college-educated people than with the lower classes. We are encouraged to make our church services more liturgical, even though this does not appeal to these people. And most lower-class Americans are revival-loving fundamentalists.

I am a recent seminary graduate who likes Bach, appreciates Tillich, and conducts formal worship services, including prayers that are carefully written out beforehand. I cannot qualify as a "Fundamentalist"—and do not want to. But why are we eliminating almost all the features that lower-class people enjoy?

KARL E. MCCLURE

Crossroads Methodist Church
Bloomington, Ind.

EDITORS: In training our ministers we have established a pattern that qualifies us for a church that is well established and deeply rooted in our society or to organize a new one in a choice suburb. But what about the poorer people who need us?

W. M. SCHEUERMANN

Treasurer, South Iowa Conference
Des Moines, Iowa

EDITORS: The much-discussed editorial uses the term "regular extension work."

Isn't that part of our trouble? We are desperately afraid of anything that is "irregular." But don't the times demand much that is out of the pattern, original, irregular?

Starting outpost church schools is not a "regular" practice in The Methodist Church, but it is being done, and it is reaching types of people not found in middle-class churches in America.

RANDLE B. DEW

Board of Education
Nashville, Tenn.

Our Parsonage System

EDITORS: The article by Roger and Evelyn Huebner is a thoughtful piece [Jan. 21, p. 14], but the answers the parsonage wives give in Martha's column [p. 16] do not face the realities which families in other professions are forced to face constantly.

I am wondering why ministers ought to wait until retirement to purchase their own homes, and spend the intervening years only dreaming of the goal. If it's worth dreaming about, it's worth doing something about now!

ALQUINN L. TOEWS

Methodist Church
Osseo, Minn.

EDITORS: We like the parsonage system. But it has terrible weaknesses without a parsonage committee with a budget. . . .

In some cases the Woman's Society is responsible for inside the parsonage and trustees for outside—which may be all right until a door sill rots or weather stripping falls off. . . .

MR. AND MRS. RUSSELL C. SAWMILLER, JR.
Methodist Church
Waterville, Ohio

EDITORS: If the minister can accept the parsonage provision that is adequately located in his parish, he is ahead financially; and probably further along in acceptance by his people.

Where he and his family seek their own privacy, and the church supplements his own expenditures, that is good, with varying advantages in different locations.

Standardizing the parsonage and its furnishing is good, and it tends to give the church a deeper sense of responsibility for the parsonage. . . .

T. L. NUSSBAUM

Gordonville Methodist Church
Gordonville, Mo.

EDITORS: Why is "Mrs. Preacher" so apologetic about taking adequate care of the parsonage? Why do preachers say, "We need this or that done to the parsonage, but the church budget is not adequate at this time?"

With this easy-going spirit, the budget will never be adequate!

MRS. JAMES E. LEACH

Second Street Methodist Church
Grand Rapids, Mich.

NEWS and trends

JURISDICTIONAL MEETINGS WILL ELECT 12 BISHOPS

Methodism's six jurisdictional conferences will meet between June 15 and July 17, to elect 12 new bishops to fill vacancies caused by deaths and retirements, and possibly to name three to serve areas with increased populations.

The Northeastern Jurisdiction, meeting June 15-19 in Washington, D.C., will elect three bishops to replace Bishops Frederick B. Newell of New York City, W. Earl Ledden, Syracuse, N.Y., and G. Bromley Oxnam of Washington who at 68 is retiring because of his health.

Three also will be elected at the Southeastern Jurisdictional Conference July 13-17 at Lake Junaluska, N.C. Two posts are already vacant—one through the death last year of Bishop John W. Branscomb, Jacksonville, Fla., and the retirement in October of Bishop William T. Watkins of Louisville, Ky., for reasons of health. Bishop Arthur J. Moore of Atlanta will retire because of age.

The Central, North Central, and South Central Jurisdictions will each elect two bishops. Central Jurisdiction, meeting July 13-17 at Cleveland, Ohio, will elect replacements for retiring Bishops Willis J. King, New Orleans, and J. W. E. Bowen, Atlanta.

Delegates there also will review reports of Central Jurisdiction members who served on the Church's commission to study the jurisdictional system, which advocated continuance of the segregated Jurisdictions.

Meeting at Grand Rapids, Mich., July 6-10, North Central Jurisdiction will replace Bishops D. Stanley Coors, who died March 6 in St. Paul, and H. Clifford Northcott of Madison, Wis., retiring this year because of his health.

With the coming retirement of Bishop A. Frank Smith of Houston, Tex., and the November 3 death of Bishop H. Bascom Watts of Lincoln, Nebr., the South Central Jurisdictional Conference will elect replacements when it convenes at San Antonio, Tex., June 22-26.

Death of Bishop Ralph Ward left a vacancy in the Taiwan-Hong Kong Mission. A plan for administering this Area, says Bishop Marvin A. Franklin, Council of Bishops president, probably will be determined by General Conference.

General Conference may also be asked to sanction election of three more bishops. Both Northeastern and South Central Jurisdictions have increased their mem-

berships and each qualifies for another bishop.

Creation of a new episcopal area—West Virginia—and the transfer of two conferences to other areas in Northeastern Jurisdiction have been recommended by a special jurisdictional Committee on Boundaries. Creation of West Virginia as a separate area would group the state's 1,500 Methodist churches and 210,000 members under supervision of a bishop.

Aid Student Demonstrator

Expulsion of a Negro Methodist minister from Vanderbilt Divinity School for leading non-violent lunch counter demonstrations in Nashville has been sharply criticized in two faculty statements, one from the Divinity School and the other from University's college of arts and sciences.

The university's board of trustees had expelled 32-year-old James Lawson, who was to get his Bachelor of Divinity degree in June.

The theological faculty raised his \$500 bail and started a fund to defend him when he comes to trial with 79 other college student demonstrators, on charges of conspiring to violate state trade and commerce laws. At their request, he said, he had counseled them in techniques of non-violence.

Some Vanderbilt students protested the dismissal, and a statement of support came from a number of Methodist leaders including Bishops Matthew W. Clair, Jr., St. Louis, Edward W. Kelly, Detroit, and staff members of some of the gen-

eral boards and agencies of the church.

Mr. Lawson had been told by the trustees that he could remain if he ceased his racial protest activities. He rejected the offer, but refused to withdraw from the school. He is one of four Negroes among some 225 enrollees.

He has been invited to study at other seminaries. The Presbyterian Board of Christian Education was reported to have offered half his moving expenses to any seminary he chooses.

Mr. Lawson was sentenced to three years in prison in 1951 for refusing to report for induction to the armed services. After serving one year he was paroled to the Board of Missions and served three years as a missionary in India.

General Conference Will Find Denver Methodists Ready

The countdown is beginning in the last days before General Conference opens in Denver; and the local committee under leadership of the Rev. L. B. Swan is busy with the many details that demand skilled hands and careful attention.

As memorials, written and re-written in hope of favorable attention, pour in from every corner of the Methodist world parish, the accommodation of some 1,000 delegates, 88 of them from overseas, and 4,300 visitors, is the concern of the Denver Area, the Rocky Mountain Annual Conference, a host of helpful Methodists, and the city of Denver itself.

In Chicago, the office of Dr. J. Otis Young of the Entertainment Committee has been swamped with a record 15,000-plus requests for guest tickets.

In Denver Area headquarters, the offices of Bishop Glenn R. Phillips and District Superintendent T. Bruce McDivitt buzz with activity while at the switchboard Mrs. Frank Goris, the receptionist, tries to calculate the number of calls she will handle for what the bishop calls "a friendly invasion of Methodists."

Five Denver churches, all within a few blocks of the convention hall, are providing extra meeting rooms: Central Christian, Central Presbyterian, First Baptist, First United Presbyterian, and Trinity Methodist.

In Denver's big municipal auditorium, true Western hospitality and information will be dispensed in two friendship centers, with redwood furniture contributed by Montgomery Ward and Company.



Piles of requests for General Conference guest tickets confront Dr. J. Otis Young of the Entertainment Committee. There are many more requests than there are seats available in advance of Conference.

Mrs. Otto A. Crawford and her committee are in charge of a corps of hostesses from the Rocky Mountain Conference. Also in the basement area will be a chapel, post office, first aid station, and exhibits of the boards and commissions.

On the mezzanine, the staff of the *Daily Christian Advocate* will set up shop in time to put out the first edition on opening day, with plans started weeks ago in both Chicago and Denver.

Sunday worship services will be in the various Denver churches, and Harvard theologian Dr. George A. Buttrick will speak at a big Sunday evening service. Each day of the Conference there will be an hour of evangelism in Trinity Church, and at other times various choral presentations (see news story, p. 21, March 3).

Mile-high Denver, called almost in one breath the most cosmopolitan of cities and a cow town, is the home of a branch of the U.S. Mint, of summer stock, symphony orchestras and the Denver Bears; and with its 20,000 federal employees has been dubbed "Little Washington."

Tours of the Denver area will be available at different times: A trip in the mountain parks to the grave of Buffalo Bill on Lookout Mountain; a tour of Denver itself; one to Boulder and the new Methodist Home for the Aged; the Air Force Academy near Colorado Springs; the University of Colorado Memorial Center; and up Boulder Canyon to Nederland, Black Hawk, and Central City, where Methodism began in this region.

Other points of interest are Iliff School of Theology, established by an early Colorado cattleman; and Evans Chapel, considered by many as Denver's oldest church building. (See John Evans, p. 32-34, *April Together*.)

Bishop Coors Dies at 70



Bishop Coors

Bishop D. Stanley Coors of the Minnesota Area, who was to retire in July, died March 6 in his home at St. Paul. Services were held there and in Lansing, Mich., where he was minister 14 years.

He graduated from Albion College in 1914 with Phi Beta Kappa honors, and attended Drew Theological Seminary and Columbia University. He served 35 years in the pastoral ministry before election to the episcopacy in 1952, was a delegate to the Uniting Conference and the Methodist Ecumenical Conference at Oxford in 1951. He was a trustee of Hamline University.

He leaves his wife, Margaret, a son and two daughters.

CWS Acts at Agadir

Fast action by Church World Service brought aid to thousands of disaster victims at Agadir, Morocco, within hours of the earthquakes, fire, and tidal wave.

The New York office cabled \$3,000 for medical supplies; and blankets given by U.S. churchgoers for use in needy areas were quickly forwarded for the estimated 45,000 persons left without clothing or shelter.

CWS people all over the world were alerted to the possible need of shipping clothing, vitamins, and food on hand.

Wants Articles Revised

Revision of the Church of England's historic *Thirty-nine Articles* is advocated by Dr. W. R. Matthews, dean of London's St. Paul Cathedral, while acknowledging it as a "dangerous enterprise" which might disrupt the church.

They are worthless as an ordination test, he declared in a sermon, and do not represent present thinking.

They are a revision of the *Forty-two Articles* of Thomas Cranmer, approved in 1563 but not generally accepted until 1571. Only the clergy and members of Oxford and Cambridge Universities have ever been required to subscribe to them.

John Wesley used 25 of them in Methodism's *Twenty-five Articles*. The 1939 Uniting Conference adopted two more, on *Sanctification*, and *Duty to Civil Authority*.

The two which Dr. Matthews objects to are Article 13, implying that all heathen and members of other religions are condemned to perdition; and 37, which says it is lawful to bear weapons and serve in the wars.

Make First Church Loans

Loans of \$369,000 to 17 congregations have been made by the new Methodist Investment Fund, new non-profit agency for making church construction loans.

Division of National Missions set it up with initial capital of \$400,000, to make five and one-half per cent loans of up to \$25,000. It will accept investments of \$1,000 or more at five per cent.

Other loan funds of the board total about \$12 million. Church extension needs are estimated at \$100 million.

Release Education Study

The public school is the prime concern of a major study document published by National Council of Churches for perusal of sectarian and secular groups for a three-year period.

Its main proposition is that people in the U.S. want their churches free of state control and the state free of church control. Other points:

- Churches and private corporations have the right to operate schools for

teaching of religion, but have no valid claim on public funds.

- Auxiliary services should be voted in welfare budgets, not the school budget.
- The clergy should not have a narrowly clerical role, but one of responsible citizenship. Qualified members of the clergy and religious orders may teach in public schools on the same terms as other citizens, but without wearing religious garb.
- The public school should respect the rights of the child or family of unpopular religious or political views, so long as they do not clash with public morality.
- It is advised to comply with the U.S. Supreme Court ruling that distribution of a single translation of the Bible in schools is prohibited by law.
- Public schools should not have long-term use of church facilities.
- Religious instruction on released time should strictly observe the principle of separation of church and state.

Hail Advance Specials

Amazing results of Advance Specials, a "benevolence specialization" of the Church, were hailed by Bishop Hazen G. Werner of Ohio at an Advance Committee meeting this month.

Success of the 12-year-old program is due to its selflessness, he said, in giving beyond World Service to needs of missionary personnel, construction, scholarships, and relief. It provides 50 per cent or more of missionary support at home and abroad, and 96 per cent of all money spent for buildings and equipment by the Division of World Missions.

Steps Out of Loan Program

Wesleyan University, Middletown, Conn., is among schools which have withdrawn from the student-loan program of the National Defense Education Act in protest to requiring applicants to sign a non-Communist affidavit.

There have been 15 such withdrawals, one school declined to participate, and 48 have protested the affidavit but continue in the program in hope the requirement will be lifted.

None object to the required oath of loyalty to the Constitution.

dates of interest

APRIL 19-21—Workshop on the Christian Church and the Arts, Church of the Good Shepherd, Arcadia, Calif.

APRIL 24-MAY 6—Protestant Church Leadership Laboratory (NCC), Green Lake, Wis.

APRIL 25—American Executive Committee, World Methodist Council, Denver.

APRIL 25—Executive Committee, General Board of Pensions, Denver.

APRIL 25—Executive Committee, Commission on Promotion and Cultivation, Denver.

APRIL 25-MAY 7—Meetings of Council on World Service and Finance, Denver.

APRIL 26—General Board of Pensions, Denver.

APRIL 27-MAY 7—Joint meetings of 1950-1960 and 1960-1964 Commissions on Chaplains.

WORLD COUNCIL LOOKS TO MOVING DAY, 1961

Although moving day is not set, the familiar address of 17 Rue de Malagnou, Geneva, will not much longer serve the World Council of Churches, which is building a new, modern \$2.5 million headquarters.

Details were given at the Friends of the World Council annual meeting by fund chairman Dr. Henry Knox Sherrill, chairman of the U.S. Conference for the WCC.

A \$210,000 library will memorialize the late IBM president Thomas J. Watson as a gift of his family; and in the 400-seat conference room, simultaneous translating facilities will speed communication in the multi-language World Council.

The real conversation piece is the chapel, built with a steep point at each corner and set at an angle to the main building. In the words of General Secretary W. A. Visser 't Hooft, it "speaks for our time and indicates faith in God and the universal meaning of the Gospel for North, South, East, and West." Overall treatment is not tied to traditional ideas of what churches are like, is designed to appeal to people of all continents (WCC has 170 member churches in 50 countries).

The WCC staff now is in 126 offices in four converted homes and two wooden barracks and is nearly doubled since the WCC was started at Nieuwe Kirk, Amsterdam. The annual budget has gone from \$250,000 to \$505,000.

The Methodist Church is giving \$72,600 of the \$900,000 pledged from U.S. churches. A \$1,524,000 total had been pledged from all sources at the end of 1959.

WCC member churches have given \$300,000 with the rest coming from national committees, foundations, and individual donors. Besides pledges from churches, the German committee is raising \$180,000, the Danish \$36,000, and the Swiss \$8,000. The Evangelical Church in Spain gave \$179; and \$210

came from Pakistan Christian Council.

Furniture and other items will come from both Poland and Czechoslovakia.

Sharing the new quarters will be the Lutheran World Federation, which gave \$100,000, the World Presbyterian Alliance, which gave \$25,000, and other WCC-related bodies.

Hour Replacing Week

A new plan to emphasize *One Great Hour of Sharing* for fund-raising purposes, rather than *Week of Dedication*, will be up before General Conference.

The *Week* would be simply a time of spiritual emphasis, and the *Hour of Sharing* observance would continue and expand the Scholarship Crusade program, which now has first claim on Week of Dedication funds. It would also help overseas relief, and aid a servicemen's relief fund.

Last year's receipts for the *Week* were \$591,000, with nearly \$8 million given in the past 12 years.

Participating agencies in the new plan would be the MCOR and the Board of Missions.

Korean Factions at Peace

A lengthy rift in the 500,000-member Presbyterian Church in Korea has been healed by a re-uniting assembly's vote to resign from the World Council of Churches.

It had been split into as many as four rival factions by theological controversy; and though the so-called ecumenical party was in the majority, it agreed to withdraw for the sake of peace.

Mission executives from the Presbyterian Church in the USA and from Australia helped in getting the negotiators together.

The large ultra-fundamentalist and anti-ecumenical minority had demanded the move, charging that the WCC is pro-Communist, that it promotes liberal theology, and is a super-church. It had

even been alleged that church relief agencies refused aid to persons opposing the World Council.

But a motion stating that these charges are untrue was adopted by the uniting assembly.

Korean Methodists have largely escaped the disruption that split the Presbyterians, reports Dr. Thoburn T. Brumbaugh, Methodist Board of Missions executive secretary for East Asia. The Korean Methodist church in 1949 resolved its differences, which were largely Japan-related rather than theological. It seems now more united and active than ever, he said.

deaths

MOSES JETER BALDWIN, retired supply pastor Alabama-West Florida Conference, February 24.

A. J. BARKLEY, retired member North Iowa Conference and his wife, within three weeks of each other.

ROYAL D. BISBEE, missionary in India 41 years, member New England Conference, January 4.

S. W. BOURNE, retired member Holston Conference, January 25.

MRS. CHARLES BRAGG, wife of retired member Detroit Conference, February 15.

HERMAN BROWN, approved supply pastor North Alabama Conference, February 18.

HENRY G. BURGESS, member Southern California-Arizona Conference, January 28.

THOMAS O. CHISHOLM, 93, who wrote more than 1,200 hymns and devotional verse, February 29 in Ocean Grove, N.J.

G. D. CLIFFORD, retired member Ohio Conference, January 25.

WALTER W. DAILEY, retired member Genesee Conference, February 16.

MRS. D. E. DANGEL, widow of member N.W. Indiana Conference, February 16.

C. G. FARR, retired member Erie Conference, January 22.

NATHAN FLEMING, member South Carolina Conference, February 7.

EDWARD C. FOLCHIE, retired full-time supply pastor, February 17.

T. ARTHUR GROSS, member New York Conference, March 2.

MAJ. ARTHUR HEINLEIN, retired chaplain and member Illinois Conference, February 8.

J. A. HERRITT, member Central Pennsylvania Conference, recently.

WILLIAM CLAUDE HUTTON, retired member North Arkansas Conference, January 11.

C. GUYER KELLY, retired missionary, known as "missionary of baseball" January 11 in Morocco.

RALPH S. KERR, retired member North Texas Conference, February 13.

MRS. A. R. KOTTKE, wife of member Minnesota Conference, February 19.

FREDERICK A. LARK, retired member North Arkansas Conference, February 9.

JERRY LATHAM, member Southern California-Arizona Conference, January 27.

CLAUDE N. McMILLAN, member North Iowa Conference, recently.

JOSEPH F. McQUAY, retired member Ohio Conference, February 10.

ROY C. MASON, member Southern California-Arizona Conference, February 9.

FRANK L. MITZEL, retired supply pastor North-East Ohio Conference, February 10.

RICHARD JOSEPH PARKER, member W. North Carolina Conference, January 31.

ALEXANDER P. RIDGEWAY, member Mississippi Conference, January 3.

GILBERT T. ROWE, retired member W. North Carolina Conference, February 10.

GEORGE A. SCOTT, retired member New York Conference, February 9.

ROBERT M. SELLE, retired member N.W. Indiana Conference, February 16.

MRS. WALTER SHERMAN, widow of retired member Southern California-Arizona Conference, February 1.

MRS. SEYMOUR SMITH, widow of oldest member Troy Conference, January 4, within 15 days of death of her husband.

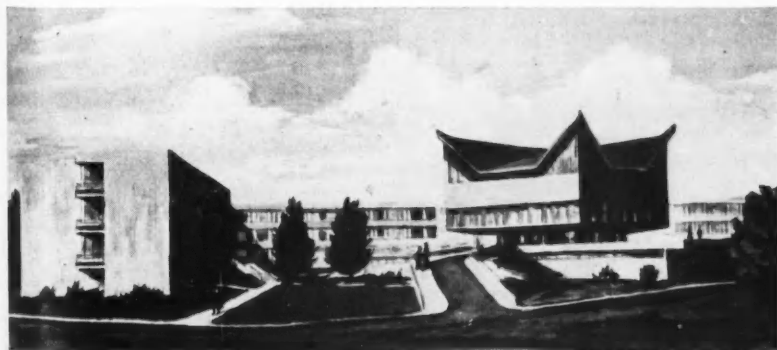
MRS. HENRY F. STAFFORD, wife of retired member Ohio Conference, January 26.

G. S. THISTLETHWAITE, member Missouri Conference, January 4.

MRS. ARCHIE N. VAIL, widow of member North Alabama Conference, February 4.

MRS. WILLIAM MCKINLEY WALKER, wife of retired member Southern California-Arizona Conference, December 13.

MRS. J. W. WARD, widow of member North Mississippi Conference, February 9.



World Council headquarters building is designed to appeal to people of all continents. The chapel will have a peaked roof symbolic of the universal meaning of the Gospel.

news digest

METHODISM ON TV. The April 3 *Lamp Unto My Feet* program on the CBS network will center around the Methodist General Conference. The subject is changing neighborhoods and how the Church must change to meet their needs. The TRAFICO staff is co-operating in the program.

HIT BAD FILMS. Methodist Men of Keene, N.H. have prevailed on theaters to eliminate preview advertising of gangster and horror films at children's shows; plan to bring the problem to the attention of 13,000 MM groups in the U.S.

SUCCESS IN ALASKA. The Rev. Fred McGinnis, superintendent of Methodist work in Alaska, says the recent visitation evangelism drive there was one of the best ever.

SUMMER PROGRAMS. 1960 edition of *Junaluska News*, listing programs for the Methodist summer assembly, are available free from the Rev. J. W. Fowler, Jr., Lake Junaluska, N.C. Running from June 4 to September 2, with a conference September 13-15, the program features over 40 conferences, workshops, and training schools.

SEMINARY HALL BURNS. Gamble Hall at Korea's Methodist seminary at Seoul has burned. Emergency funds of \$1,000 or more are needed, says Harold S. Hong, director.

FINDING NEW FIELDS. "Commando" teams of U.S. and Pakistani ministers are opening new areas of West Pakistan, where no Christian preaching has ever been heard, and paving the way for more extensive efforts. Pakistan is mainly Moslem, and a Methodist Land of Decision for the quadrennium.

DRIVE ON GAMBLING. Pittsburgh Area's 467 pastors have been asked by Bishop Lloyd C. Wicke to help defeat a pari mutuel betting referendum in April.

DELAY NEWSLETTER. Publication of *Leisure*, newsletter for Methodist recreation leaders, has been postponed, but workshops, resources counseling, and recreation studies will continue.

PRAY FOR EACH OTHER. A prayer partner movement as part of the *Decade of Prayer* has about 235,000 persons taking part, says the Board of Evangelism.

IT'S THE MOST. A record \$78 million in church building was reported for January by the Census Bureau. It was \$5 million more than for January, 1959.

New Statement on Church and Race to Be Offered

The Board of Social and Economic Relations will submit to the General Conference a new statement on The Methodist Church and Race, together with suggestions designed to clarify and strengthen the church's Social Creed.

Holding what was generally considered its last meeting prior to culmination of the proposed union with the boards of Temperance and World Peace, the 45-member board at its semi-annual meeting in Chicago March 15-16 voted to submit the statement together with Social Creed revisions.

The statement, dealing with elimination of discrimination in churches and institutions, fair employment practices, a program of education and action favoring "open occupancy in housing," etc., starts with a paragraph of confession.

"We confess with sorrow that as a denomination we have failed to live up to our own pronouncements," it declares. "In no section of our land have we carried out the teachings of our Lord with respect to race relations. Nowhere have we fully achieved the true nature of the church as a complete fellowship in Christ. This is all the more grievous since Methodism is a world church and the problems of race relations are now set on a world stage."

Also on the subject of race, the board commended participants in the recent sit-in demonstrations "for the dignified, non-violent manner in which they have conducted themselves." The demonstrations, it added, "must be seen as a means of awakening community conscience and not as a goal in itself."

Other statements related to the church's social concerns:

- Deplored as "unproved allegations" statements contained in the controversial Air Force Reserve Manual.
- Reiterated the church's stand against capital punishment in a memorial to the General Conference urging Methodists as Christian citizens to exert their influence to end capital punishment and to substitute more just, humane, and effective forms of punishment in its place.
- Condemned recent evidences of anti-Semitism.
- Joined the National Council of Churches in urging one-year extension of Public Law 78, the Mexican Migrant Worker Law, but called for a study of the entire problem looking toward the time when the law can be allowed to expire.

The board expressed concern over reported efforts to have the General Conference endorse and authorize financial contributions to POAU (Protestants and Other Americans United for Separation of Church and State).

The church's Co-ordinating Council recently was reported to have moved to

recommend that the General Conference commend POAU, urge the organization to continue its program to preserve separation of church and state, and to urge upon Methodists, churches, and conferences the importance of providing financial support for the organization.

"Inasmuch as POAU is neither a Methodist nor wholly a Protestant agency, this board views with concern the giving of official Methodist endorsement to an unofficial agency of this type," the board said. "This concern is not related to the merits of this organization but stems from a question of general principle and desirable practice."

The board voted to memorialize the General Conference to authorize and provide for financing a National Human Relations Conference to be held sometime during the 1960-64 quadrennium.

It also approved a memorial okaying the proposed merger of the three boards of social concern, but suggested that administration of the total program of the new board be invested in a secretarial council composed of three general secretaries each serving as chairman in turn for one year.

Dr. A. Dudley Ward, general secretary, in a report to the board outlined five issues which he felt would face the church in the future. He listed: a renewal of emphasis on achievement of civil liberties in the U.S.; a solution to the fundamental question about the basic soundness of American economy; separation of church and state; rehabilitation of urban areas, and combatting a revival of the spirit of McCarthyism.

Seek More Episcopal Areas

Several memorials will be offered to the General Conference next month which, if approved, could increase the number of episcopal areas in the Methodist Church from 37 to as many as 44.

They ask that Paragraph 439 of the *Discipline* be amended to entitle each of the six jurisdictions to a basic number of five bishops rather than the present four.

Observers say such a change could result in adding one more episcopal area to each jurisdiction except the North Central which created its Dakotas Area eight years ago.

The memorials have been adopted by the South Central Jurisdictional Council, the South West Texas Conference, Louisiana Conference and other groups.

Correction

On the basis of information received by *CHRISTIAN ADVOCATE* it was erroneously reported in the March 3 issue that Mrs. W. C. Martin, who died December 11, was the wife of a member of the North Carolina Annual Conference. She was the wife of W. C. Martin of the Holston Conference.

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